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THE FAMILY WORSHIPS TOGETHER

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MAY 25, 1955

CENTS

Thy Rod and Thy Staff

HER LEG MUST BE AMPUTATED. There was no alternative for the aging Negress. Lon weeks of treatment and medication had failed to heal the ugly ulcer on her foot.

The doctors had explained this to her carefully, but she had only smiled gently in repl as though she were perhaps too simple to grasp the portent of their words. Now the inter held a paper for her to sign, giving permission for the operation. I had been summoned a witness. She read the few cold sentences, then wrote her name on the space provide She might have been only agreeing to a haircut, so expressionless was her face. She mad no comment, displayed no emotion.

THE INTERN WALKED AWAY and I started to straighten her bedclothes, thinking to myse that she ought not to be left so abruptly to face her troubled tomorrow alone. But sh seemed scarcely aware that I was there.

As she reached under her pillow and drew forth a small, worn copy of the New Test ment, I knew I was dismissed. She had no need for such small comfort as I might offe She knew the way to the Source of all comfort, for she had traveled it often. A Man sorrows, acquainted with grief was her Friend. She was not alone.

—MARGARET J. CRESSMAN

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THE CHURCH IN THE NEWS

Won't give up loyalty oath

A California law requiring churches to sign a loyalty oath if they wish to qualify for state tax exemption is "one of the most absurd pieces of legislation ever passed," said Assemblyman Edward M. Gaffney. But California's Assembly voted 46 to 27 this month against excusing churches from signing the oath.

The law, enacted in 1953, requires nonprofit corporations claiming property tax exemption to affirm that they do not "advocate overthrow of the United States or the State of California by force or violence or other unlawful means, or advocate support of a foreign government against the United States in the event of hostilities."

"Of all organizations we should be able to trust," said Assemblyman Clark L. Bradley, "the first is the church." He said that use of the state's taxing power to compel the signing of the oath "is a step toward breaking down the traditional separation of church and state."

A few California congregations refused to sign the oath, paid their tax, and have taken their case to court in hope of having the law declared unconstitutional. Judge Philbrick McCoy ruled against the law two months ago. His decision has been appealed by tax officials.

Won't censor speakers

Harold K. Levering of Los Angeles was the legislator who introduced the loyalty oath bill in the California Assembly. This month he failed to persuade an Assembly committee to take a further step in protecting California from its churches.

Mr. Levering wanted the state to refuse tax exemption to any church which allows a "subversive" to use its proper for making a speech. The bill woul "tend to spread fear and suspicion every proposed speaker, and generate reluctance on the part of speakers discuss controversial subjects," said Ric ard C. Smith, of the Presbyterian Churc

Niemoeller quits foreign office

It was plain to Dr. Martin Niemoell that he would soon be dropped from h post as foreign secretary of the Eva gelical Church of Germany (EKID This month he got a step ahead of h critics. He resigned.

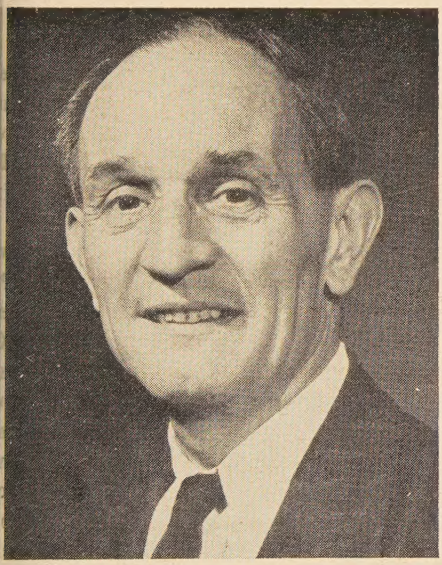
The EKID foreign office supervis overseas churches established by Pr estant churches of Germany. Befc World War II these churches were G man-speaking colonies in countries su as Argentina and Brazil. Pastors w provided from Germany, and return home after their terms of duty overse

Lutheran World Federation policy to encourage overseas churches to come self-governing and to use the l guages of the countries where they ex The EKID was formed after World W II as a federation of Lutheran and I formed territorial churches in Germa Dr. Niemoeller, as EKID foreign off secretary, has opposed the LWF poli

Lutheran churches of Germany their convention in Weimar last mo were emphatic in demanding reorgani tion of the EKID foreign office. Bish Hanns Lilje announced that "the time come for a clarification of the matt Lutherans, who are a majority in EKID, said the foreign office should reorganized to "take fully into accou the Lutheran churches' theological p tion.

...en-year debate in Germany

There had been a 140-year effort to ...reate a national Protestant church in ...ermany, disregarding theological dif...erences between the two major groups—...utheran and Reformed. The union-...hurch pattern was established in Prus...ia in 1817 when King Frederick III re...uired the two churches to merge their ...dministrative offices.



DR. MARTIN NIEMOELLER
A step ahead of his critics

...Hitler attempted to extend the na...ional-church pattern throughout Ger...nany in 1933. After World War II some ...erman leaders, notably Dr. Niemoeller, ...oped to establish the Evangelical ...hurch in Germany as a national church. ...hey were opposed by Bishop Hans ...eiser, who formed the VELKD (United Evangelical Lutheran Church in ...ermany) which consists of 10 Lutheran ...erritorial churches.

Middle-of-the-road churches in Ger...nany are the Evangelical Union group, ...urvivors of the Prussian Union of 1817, in which Lutheran and Reformed congregations are under merged administration. The Church of Hesse, of which Dr. Niemoeller is president, is one of these. The largest is the Berlin-Brandenburg Church, with Dr. Otto Dibelius as its bishop.

Lutheran parishes outnumber the Reformed five or six to one in most union churches. Recently one union church, Pomerania, applied for membership in the Lutheran World Federation.

Clergymen and psychiatrists get friendly

Pioneer psychiatrists such as Sigmund Freud thought Christianity was a superstition which hindered people in achieving mental health. Churchmen attacked psychiatry as an atheistic science.

This month at the American Psychiatric Association's annual meeting there were clergymen and psychiatrists who said the quarrel is about over. Even in Freud's teachings there are "theological implications" which Freud didn't see, said Prof. William B. Oglesby of Union Seminary. Dr. Hector J. Ritey, a New York City psychiatrist, said nothing can replace religion as a safeguard of mental health in the education of children. Dr. Karl A. Menninger said clergymen and psychiatrists should stand together in sustaining "belief in the importance of the intangible, the unknown, and that there is meaning in life."

Central point on which psychiatrists and theologians are likely to differ, said a Roman Catholic clergyman, the Rev. John C. Ford, is whether people are free to act as they desire or whether they are reacting mechanically to influences beyond their control. "We all have to deal with men as if they are normally responsible for their acts," said Father Ford.

Hungarians offer degrees to Americans

Honorary degrees to American and European churchmen have been offered

by the Reformed Church of Hungary. Methodist Bishop G. Bromley Oxnam and Princeton Theological Seminary President John A. Mackay have been promised doctorates when the Reformed Theological Academy in Budapest celebrates its 100th anniversary in September.

Among European theologians named for degrees are Prof. Karl Barth of Basel, Prof. John Baillie of Edinburgh, Prof. Ethelbert Stauffer of Erlangen, and Dr. Martin Niemoeller. Hungarians say these churchmen have consented to come to Budapest to receive the honors.

ELC will reject merger proposal

The Evangelical Lutheran Church is unlikely to accept a proposal to consider a merger of all Lutheran denominations in America, Dr. Fredrik A. Schiotz predicted in the May 10 *Lutheran Herald.* He is the ELC president.

On March 28 the United Lutheran Church invited the Augustana Church to join in extending a merger proposal to all Lutheran churches in America. Augustana will act on this invitation in June. If the proposal is made, the ELC will turn it down, Dr. Schiotz said.

"In 1950," he said, "the Evangelical Lutheran Church rejected an invitation identical with the one Augustana and ULCA now propose to renew." The ELC attitude is not "substantially different today than it was in 1950." A straw vote at district pastoral conferences in April confirmed Dr. Schiotz's opinion on what the ELC attitude would be.

The ELC is the largest of four Lutheran churches now planning a merger which will not include the ULC. It has no intention of going further than this, Dr. Schiotz said, "until there is genuine prospect of one Lutheran Church" which would include the Lutheran Church—Missouri Synod. The Missouri Synod

35,000 CHICKS GET AIRLIFT TO GREECE

Newly hatched chickens were flown to Athens by Church World Service. A hundred chicks apiece will be given to 350 farmers. Wife of Greek ambassador, Mrs. George V. Melas, received a caged chicken in Washington symbolizing the American gi

s president, Dr. John W. Behnken, said st month, is not considering a merger ith any church in the foreseeable future.

rthodox churches want recognition

A dozen Eastern Orthodox churches the U.S. (largest are Greek Orthodox, ussian Orthodox) have more than a mil- on members. This month they failed persuade the U.S. Defense Department give them recognition on "dog tags" orn by personnel in the armed services. Identification tags worn by servicemen e stamped "C" for Catholic, "P" for rotestant, or "J" for Jewish. There are so "X" for other faiths, and "Y" for faith. Orthodox churchmen wanted new classification, "E.O." for Eastern rthodox.

"The designation of a general religious assification on identification tags," said ecretary of the Army Robert T. Stevens, s not for the purpose of giving recog- tion to any religious group but to facili- te proper ministrations in event of nergency."

Bills have been enacted by several ate legislatures this year to list the astern Orthodox in all public documents hich in the past have referred to "Prot- tant, Catholic, and Jewish." This month elaware's Governor J. Caleb Boggs gned such a bill following action by the gislature. It is expected that "three- urths of the states will approve legisla- on similar to the Delaware resolution is year," *Religious News Service* re- orted.

hinese aren't in churches

Ninety per cent of the 150,000 Chinese the United States are non-Christian, ported Dr. Peter Shih, pastor of a hinese church in Boston. A survey of hinese-Americans, said Dr. Shih, shows at the chief difficulty is "the great lan- uage barrier."

Most pastors of Chinese Christian congregations in the U.S. have never been in China, said Dr. Shih, and are not proficient in the Chinese language.

There are 62 Protestant churches for Chinese in the United States, said Dr. Edwar Lee. Ministers of these churches have "never reached but a small minority of our people." Because of the language problem, English-speaking congregations are unable to minister effectively among Chinese-Americans.

Argentina may tax churches

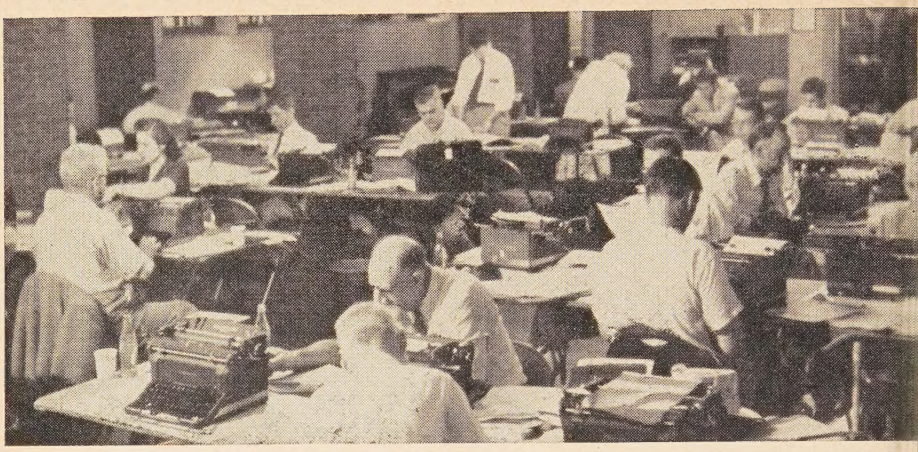
Protestant churches in Argentina may lose their tax exemption along with Roman Catholic churches. The tax question came up in the Argentine parliament this month as part of the Peron government's far-reaching attack against Roman Catholicism.

Taxes on baptisms, marriages, and burials were proposed in the Argentine senate. Tax exemption on churches and school buildings may be rescinded.

Earlier this month the Argentine legislature approved "temporary suspension" of the teaching of Roman Catholic doctrine in the nation's public schools. This teaching has been required since 1947. A proposal to withdraw official recognition of Roman Catholicism as the state religion is under debate. It would end the government's annual $5,700,000 subsidy to church schools as well as payment of the salaries of about a thousand members of the clergy.

The Buenos Aires newspaper, *Democracia,* arguing against state support of the Roman Catholic Church, said, "We do not see why a Jew, Mohammedan, or a Protestant should pay taxes which are destined by the government for the support of a religious group which opposes and combats the Jewish, Mohammedan, and Protestant faiths."

Anti-Catholic agitation began this month in Paraguay, next door to Argen-



NEWS ROOM AT WORLD COUNCIL ASSEMBLY
There were 646 reporters at Evanston last summer

tina. Religious processions were banned. A church newspaper was suspended.

Religion is news

News about church life has broken out of confinement on the "sad old Saturday 'church page' " and is now found in regular news columns of daily papers, Charles J. McNeill reminded newsmen this month. He said this is "a sign of a growing awareness of the importance of religion in the life of the individual, the community, the nation, and the world.

"Not only is there more religious news in our daily papers and magazines today," said Mr. McNeill, "but it is also more interesting, more intelligently handled, more accurate in its content, and more skillfully interpreted."

Mr. McNeill, president of the Catholic Press Association, spoke to the seven-year-old Religious Newswriters Association, an organization of journalists who specialize in church news for daily papers. Paul B. Sullivan of The Cincinnati *Times-Star* recommended that newspaper editors should "cover the field of religion as thoroughly and expertly as you boast that you cover sports or politics."

Dr. Clarence C. Stoughton, Witte berg College president, told newswrite that basic theological principles can put in language understandable to la men.

Germans don't agree on what happene

"Youth dedication" ceremonies stag by Communists in East Germany were failure, church leaders claimed. "T devil has knocked in vain on the hea of our youth," said Roman Catho Bishop Wilhelm Weskamm of Berlin. said "hardly any" Roman Catholics to part in the dedications.

Protestant pastors, who threatened n to confirm teen-agers who enrolled the Red rites, said that less than 10 p cent of the youth disobeyed them.

Communists asserted that 500,0 youth took part in a thousand "dedi tions," and that the number "exceed all expectations." They said they are n planning next year's ceremonies, and w require youth to attend 10 "preparat gatherings" beginning in October. T youth sessions will aim at "fighting ob lete and reactionary ways of thinki by promoting progressive ideas."

Reds threaten young people who won't operate with difficulties in securing s or being enrolled in high schools. e result of the tension experienced by st German youth is that 6,638 fled to est Berlin in three months.

gregation argument continues

In the year since the U.S. Supreme urt decision against segregation in blic schools, 2 per cent of the segrega- n had disappeared. Of 12,218,000 blic-school pupils in segregated schools, 0,000 are now in interracial classes. Churches at their top-level assemblies d taken a strong stand for acceptance the court decision. At the local level re was vigorous opposition. A revolt inst the Methodist Women's Society Christian Service—which has called racial integration—began in Missis- pi this month when women of a dozen ngregations set up a rival society. Two ndred Mississippi Methodist clergy- n and laymen have formed an associa- n to preserve segregation within the urch.

The Methodist Church segregates Ne- es in its Central Jurisdiction, rather n include them in the church's vari- geographical jurisdictions. A pro- gregation group of Methodist clergy- n and laymen in Georgia, Alabama, d Florida was formed to oppose dis- ving the Central Jurisdiction.

The Lutheran Women's Missionary ague (Missouri Synod) decided this nth to cancel its 1955 convention eduled in New Orleans. "Local cus- ns of segregation make it impossible the New Orleans Zone fully to enter- n the Lutheran Women's Missionary ague in a manner characteristic of this ganization," it was explained.

d so forth

Taxes won't be collected on church dinners served in Richmond, Virginia, the city council decided. Six of the nine councilmen sponsored a bill to overrule the city attorney, J. Elliott Drinard, who said the tax should be collected. He said business licenses would be required of churches receiving payment for meals served.

Episcopalians of the New York diocese voted down a proposal to permit women to serve as members of parish vestries and as delegates to diocesan conventions. Bishop Horace Donegan favored rights for women, and said "they are ready and able to share in the responsibilities, the difficulties, and the satisfactions" of church work.

Protestants moving into a new neighborhood don't pay much attention to their former denominational connection when selecting a church home, it was reported by Dr. William Mather after a survey in Pennsylvania. They consider (1) the minister, (2) the Sunday school, (3) the convenience of the location of the church, (4) the denominational theology and form of government, and (5) the music.

The Rev. J. Edward Carothers of First Methodist Church, Schenectady, N. Y., employed a private investigator to enter the city's "gambling dens under the very eyes of the police force" to get information on vice. The pastor announced in a sermon that "notorious establishments" are operating "without restraint and in open violation of laws."

The Church of Norway, as well as the free churches of that predominantly Lutheran country, is supporting the appearance of evangelist Billy Graham in Oslo on July 3. The American evangelist will speak at the Ulleval Stadium, Norway's largest outdoor arena. Special trains are scheduled to meet transportation needs.

World News Notes

Armistice in the cold war

There were big reasons why the Russians hoped to work out a truce on the western front. 1) Like other nations, they know the horrible danger of the H-bomb. As President Eisenhower said in October, "Since the advent of nuclear weapons, it seems clear that there is no longer any alternative to peace."

2) Stalin is dead, and no Russian now living is sure enough of his personal power to risk drastic new adventures in aggression. 3) Western nations have cleared the way to rearm the West Germans. Nobody in eastern Europe can think calmly about the possibilities of a new German army. Memories of the Nazi invasion in World War II remain clear and terrible.

Russians were ready this month with plans to protect themselves. First line of defense consists of the seven satellite countries in Europe, from Czechoslovakia and Poland through Bulgaria and Albania. Their armies are to be merged under the command of Ivan Konev. Second line of defense which Russians hope to create is a string of "neutral" nations. By threats and promises, Russians aim to weld a chain of nations from Norway to Yugoslavia, extracting pledges from them that they will not collaborate with western Europe and America in military plans.

Austria was fitted into place in this neutral zone this month. Supreme goal of the Russians is to woo the West Germans into neutrality.

Prospects for Germany

"The final goal of all our goals on earth," said Berlin's Protestant bishop, Otto Dibelius, this month, is to mend the split between East and West Germany. Germans are in no danger of being be guiled into becoming Communists. Bu to declare themselves neutral, as the price for reunion of their nation, is something a majority seems willing to pay.

Since West Germans have regained self-government, they don't intend to le their nation be a puppet of the Ameri cans. Diplomats may wrangle a long time over terms the Russians will offer for re union of the Germans. In the end, th Germans themselves are likely to mak the decision on what is to be done.

The test for Germany will be whethe the old nationalist dream of predominan political power in Europe is dead, c whether the new concept of a Unite States of Europe has taken its place.

One wife is plenty

Times have changed since King Sol mon had a thousand wives. In the Mid dle East a Moslem gentleman is still pe mitted four wives. But Pakistan's prim minister, Mohammed Ali, burned up th sensibilities of his country's League fo Women's Rights when he took his secr tary as his second wife last month.

"All womanhood is ashamed today th one woman has wantonly broken th happy home of another," the League a serted. The women hoped, at least, th first wife would still be rated as the fir lady of the land.

Thailand's Buddhists in East Asia ha a law against more than one wife for o man, but it is not enforced. According the Thai religion, a man may have many as he wishes, and some have tw or three. Women have usually preferr to share a husband rather than miss ha ing any at all. But as western ideas i filtrate the Thais, women are growi critical of the old custom.

ASHINGTON

ROBERT VAN DEUSEN

VEST GERMAN SOVEREIGNTY

DR. HEINZ KREKELER presented his dentials to President Eisenhower as Ambassador of the Federal Republic Germany on May 5. The German lomatic Mission in Washington be- ne again the German Embassy. Ten rs after V-E Day, West Germany took place as a sovereign partner in the ily of western nations.

n Bonn, the British and French high missioners became the ambassadors their respective countries. American n commissioner James Conant had to t for the U.S. Senate to confirm his nination as ambassador.

man reaction

HE END of the occupation and the oration of German sovereignty met n mixed reaction among the German ple. Festivities had a subdued and mn note. Neither leaders nor people ld forget that Germany is still divided, that while 50 million West Germans given their freedom, 18 million in the iet Zone are under the iron thumb.

Underlying fear is that acceptance of st Germany as a member of the North ntic Treaty Organization may sound death knell for German hopes of re- ication. Opposition and resentment ng Socialist deputies in the Bunde- (lower house) were so bitter that nauer did not make the announce- t of restored sovereignty in person. ned that the Socialists would walk if he appeared, Adenauer sent a brief statement, read by Speaker Eugen Gerstenmaier, a former Lutheran pastor.

In spite of misgivings, the end of the Allied occupation was widely recognized as the crowning political achievement of the 79-year-old chancellor. In his proclamation, Adenauer pledged his government to the practice of democracy and social justice. He said that the joy of regained freedom was spoiled as long as freedom was withheld from the East Germans, and promised that West Germans would never rest until their brothers were again united with them in one state.

That places reunification officially at the top of the agenda for the Bonn government. Rearmament and co-operation with the West, even though they are supported by a majority of West Germans, will become second in importance to the urgent longing for a reunited Germany. This may become the biggest political factor in Europe.

THE $64 QUESTION IS: What will Russia do? Confronted with a major defeat in the ratification of the Paris treaties and the integration of West Germany into western Europe, will her policy become tougher or more reasonable?

The Austrian treaty may be a tip-off that Russia is ready to negotiate, in order to build up her reputation as a peacemaker. Or it may be a clever ruse to heighten the appetite of East Germany for freedom and to suggest to East and West Germans that reunification and freedom may be attainable in Germany as well as in Austria. The broad hint, of course, is that they should cultivate the friendship of Russia and not be in a hurry about rearming.

When the Big Four conference comes, bringing together the heads of state and the foreign ministers, the stage will be set for what is to come. What happens there may set the pattern for the next decade.

New interest in religion may not always lead men to the Christian gospel

By REINHOLD NIEBUHR

IT IS BECOMING ever more apparent that we are entering an age in which the secular-religious alternatives to the traditional faiths are losing their prestige. More and more people confess to some adherence to the historic faiths. Those who claim to belong to one of the three major faiths represent 75 per cent of the population. This percentage is actually higher than those who are actually members. That number is 60 per cent of the population; still a higher percentage than we have ever had in our history.

THERE ARE many other indications of the tide of religious faith. Courses in religious thought are constantly expanding in our colleges. The growing interest in religion is in fact more vividly revealed among the intellectual classes than in the popularity evangelists like Billy Graham.

Another indication of the rising tide of faith is the fact that it is now taken for granted that some kind of faith belongs to the "American way of life"; one might say it shares with technical efficiency and good plumbing the honor of explicating the unique ethos of our democracy. President Eisenhower's attitudes toward religion have given this tendency quite an impetus. The President is obviously quite sincere in this attitude though it must be observed that, what he recommends seems not the full commitment of the Christian faith.

There are many causes for this development in an age which is obviously still very secular. The most basic cause is that the secular alternatives to the Christian and the Jewish faith are not persuasive as they once were. The tra facts of history in an atomic age clear refutations of the notions about h tory which men held in the 19th centu

Then the idea of progress was the fective religion of most modern men, cluding Christians. If that idea had b true, history would have been our Ch and redeemer and the faith in Je Christ would have been irrelevant.

Furthermore, human nature as wel human history failed to correspond the notions about man which the 1 century held. The evidences of hun sinfulness are much too prevalent make the old secular faith in man's s redemption through increasing kno edge at all plausible. The human p dicament is, in short, much more seri than the old secularism realized.

WE CHRISTIANS ought not, howe take too complacent a satisfaction in revival of religion. If we are childre the Reformation we will know that ligion is not per se a good thing; that popular religiosity may be idolat rather than the worship of the God has been revealed in Christ, and can only be approached in repenta faith and commitment. It is almos difficult to make the true gospel lodgment in a religious age as in a ular age. Nevertheless we ought to alize that the atmosphere has radic altered and that the Christian faith become a live option for many pe who once regarded it as passe.

Your Child and GOD

Primary Years Bring Rapid Change

By FRANCES L. ILG
and LOUISE BATES AMES

Six is an age of strong emotions. The e-year-old thinks, but the six-year-old :ls. Along with other relationships in ; life which at this time become more notional, so with his relation to the ncept of Deity.

The six-year-old loves to think about igious matters. He loves to pray. He ves to hear stories about God "our ther." He especially loves to hear about ur little Lord Jesus."

He is apt to take all of this very perhally, and it is extremely meaningful to n. He often loses his factual, detailed hlity-interest in religious matters and Deity and enters the land of awe and nder. The emotion that he feels is unstakably strong, as shown in his facial pression. But this does not mean that will not become a skeptic at the age seven.

An extremely religious family is likely overrate this temporary intense inter-. They are likely to make the mistake of believing that the child will continue to be as devout and interested as he is at six.

Conversely, a non-religious family, or one whose concepts of the Deity are more abstract, is apt to be taken slightly aback when six-year-old son or daughter comes home from school or Sunday school and discusses in such warm and glowing detail things he has picked up about "God our Father" or "The Little Lord Jesus."

Parents should recognize the religious interest common to most six-year-olds. The child, in the normal course of development goes through many further stages in his concepts of Deity before he reaches the one which may characterize his adult attitude toward religion.

Most six-year-olds are enthusiastic about Sunday school, even though they do not always behave there. Many, too, are even more interested in the church service, though here again they by no

means can always be counted on to behave, especially for more than half an hour. They behave best and respond most to a colorful ritualistic service with music and pageantry. The singing entrance of the choir, the chanting, the focal point of the altar—all these help them to enter into group worship and to feel awe and wonder spontaneously.

THE CHILD OF SIX is beginning to discover the limits of human capacity. He transfers to God, of whom he has been told right along, the qualities which he gradually learns to deny man. The feelings which he has up until this time directed to his parents, he now transfers to God—with whom his education has provided him.

Six tends to be a bit profane on occasion. For instance, a nice little girl once said to a friend in Sunday school, "My God! Do you know all the answers?" and was surprised when the teacher scolded her.

And with his typical tendency to go to opposite extremes in anything, Six is apt to show as much interest in the Devil and hell as in God and heaven. Thus one little boy told his mother: "If you're good you'll have much fun with God. But if you're bad the devils put you on the fire and that harms you."

SKEPTICAL SEVEN! It isn't just that school has educated the child of seven to the point where he no longer takes things so much for granted. It is rather, we think, that added maturity causes the child to be increasingly questioning and wary. He asks more questions than he did earlier. He requires more proof.

Thus the same boy or girl who at six years of age came home from Sunday school bursting with lively accounts of God and Jesus, is not quite so certain at seven. Ask him what he thinks about God and he is apt to reply, "I have nev seen him!"

His approach to matters of religion- likely to be so emotional when he is six- becomes again at seven, as earlier, mo intellectual.

He questions rather than glowingly r peats what he has been told or has pick up at school or Sunday school. But h questions are quite different from t ones he asked when he was a mere fiv He no longer inquires inappropriate whether God has a telephone or ea candy.

Now he asks such "good" questions a "How did God get up into heaven "How can He see everything and everywhere all at one time?" Or, "W don't people come back from heave Is it so wonderful that they don't wa to?"

THE INCREASING questioning and esp cially the increasing skepticism towa matters of religion, should not be a m ter for concern by devout parents w wish to have their children grow up accept orthodox doctrines. All is by means lost when a child questions concepts which have been handed do to him by tradition. Actually, the qu tioning and skepticism of the seven-ye old may express a much more mat and realistic interest in matters of ligion than does his earlier, all too e and complete acceptance of exactly w he may have been told.

His skepticism is not simply rebell or the expression of an irreligious a tude. Rather it means that these mat concern him, but that he is now att ing the maturity of wanting to find for himself.

He is a bit of a scientist in his c right. When he hears Bible stories t tell about ladders going up to heaven. modern mind begins to operate and

ks, "What if an airplane came along d knocked them down?"

Similarly his diminishing interest in ying nightly prayers need not neces- rily be a cause for concern on the part the parent. It may merely mean that, r a time at least, as he takes over more sponsibility for his own nightly rou- es, something is getting left out. If d when prayers return, they usually so because of the child's own spon- neous interest in praying. They prob- ly mean a good deal more to him than e earlier parent-instigated, routine and ualistic recitals of the younger child.

SEVEN MAY be skeptical about God and aven, as about other matters. A child o may earlier have accepted unques- ningly the conventional religious chings of home and Sunday school y at seven become extremely question- g and skeptical about the whole subject.

EIGHT, IN RELIGION as in other matters ds to show more positive, expansive thusiasm, less skepticism. Though ght is not, in most children, a partic- rly devout age, many Eights accept hout much question the religious chings of those about them.

Typically expansive, they often show ch interest in heaven and in what will pen to them after they die. Some have ched a stage of believing that the soul t not the body goes to heaven. But ers persist in the idea that the body goes, after death, to heaven or hell, pending on your behavior while alive. Thus one boy explained, "You don't l it. If you're good, you go to heaven. d takes you out of the box and takes to heaven. God makes you alive. If 've been bad you go to hell and the il burns you up. In heaven you're py. If I was sure that I'd go to heaven ould like to die. God opens the coffin

It doesn't take long for children to realize that something's wrong when parents send them off to Sunday school alone

and takes your body."

In many children, along with a waning interest in religion, comes a diminished interest in Sunday-school attendance.

IF THIS diminished interest in Sunday school comes in, many parents have discovered that it works out best if parental emphasis on Sunday school can be diminished for a while. If for a season parents can allow only biweekly or even monthly attendance, many children will reach their teens with renewed Youth Group interest. If weekly attendance is insisted upon when the child's own interest is virtually absent or when he may even be resistant—sometimes more harm is done than good.

Some children, of course, wouldn't miss Sunday school for anything. They just naturally enjoy it. Others, spurred on by the attendance contests or by extra good teaching, can be held through this period of sometimes flagging interest. Singing in the children's choir, if the service is short, will hold many an eight- or nine-year-old.

And, as at all ages and in most things, parental example can often have more effect than parental admonition. By eight or nine years of age the average child is bright enough to notice the discrepancy if he himself is sent off to Sunday school while his parents stay at home.

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Shoe Factory Will House Cali's Church

By STEWART W. HERMAN

Congregation in Colombia purchases industrial buildi in growing suburb with Lutheran World Federation's he

AMONG THE CHURCHES of Cali, Colombia, the new Lutheran building in its present condition takes all "ugly duckling" prizes. Its corner location is not bad, and there is a commodious parsonage—not nearly as impressive as it looks (*see photo next page*)—but the church itself is nothing more than an elongated, rectangular structure which started life as a shoe factory about sixty years ago. Soon it will be "converted." When I visited the building on Easter Monday, it still housed a metal-working shop full of forges, work benches and untidy heaps of old iron and scrap-aluminum.

Industrial plants are now banned from this handsome suburb of Colombia's fastest-growing city. When the church council suddenly discovered—last Christmas—that the factory and house would go on sale, an urgent cable was sent to the Lutheran World Federation's Latin America Committee asking for $20,000. This sum, when added to the more than $10,000 realized from the sale of an empty lot which had been bought last year, will give the Cali congregation an excellent parish center in San Fernando, one of the best sections of the city.

NONE OF THE Lutheran congregations of Latin America has a more promising future than the San Martin parish of Cali. It was launched about six years ago by a young German pastor, even before the LWF Latin America Committee came into existence. Hermann Mueller had emigrated to Colombia during the Nazi regime and was later drawn to a Presb terian seminary to study for the minist Two ties held him to the Luther church, however—his contact with so Lutheran missionaries from the U.S., a his interest in hundreds of shepherdl European Lutherans living in cities Cali.

LWF Service to Refugees became terested in young Pastor Mueller in 19 and encouraged him to start regular G man services in Cali while acting LWF refugee representative for Colo bia. Although few refugees of any k landed in Colombia, it soon became dent that the number of "old" Luthe immigrants and residents was very la They had neither church nor pas Later he moved to Bogota, the capi and began services there, too. By t time the peak of the whole DP rese ment program had passed, but the L America Committee had been formed gather scattered Lutherans into churc

Then it was decided to complete tor Mueller's training for the Lutho ministry by giving him one year of tensive seminary work in Germany the U.S. Eighteen months ago he turned to Cali as permanent pastor all of southwestern Colombia, after coming an ordained minister of the E gelical Lutheran Church in America

DURING MUELLER'S year-long abs Pastor Ake Kastlund of Sweden had assigned by the LWF Committee to vass the whole country, organizing

NEW PARSONAGE AND CHURCH AT CALI
Road in front is being repaved

gations wherever possible, including only the German-speaking people but the Scandinavians. The parish in i is now built on this multi-lingual is, although the majority of its 200 mbers are German and the nearest ndinavian pastor is "over the equa- " in Quito, Ecuador, about an hour's ht to the south.

Mueller, however, speaks Spanish flu- ly—as well as English—and can at st converse with all the members. This t is important for youth and children's rk, even though some parents strongly st religious instruction in such "non- heran" languages as Spanish or Eng- . There are even some who seem to ard catechetical instruction as little re than an excellent opportunity for ir children to obtain an extra hour of guage practice gratis. Such attitudes reminiscent of positions sometimes en among Lutherans in the United tes only a generation or so ago.

Aside from the fact that there are al- dy 200 members in the San Martin gregation, the very nature of the city ures the healthy growth of the church. The naturally mild climate in a beautiful tropical valley on the main route of air- lines and autos (Pan American High- way) predestines Cali to a brilliant in- dustrial and commercial future. Con- fident prophets assert that Cali, with only 300,000 population now, will reach the million mark before Bogota, which today has over 800,000 inhabitants. American firms—pharmaceuticals, rubber, automo- tive—Scandinavian and German busi- nesses are sprouting all around the city. A handsome new railroad terminal has just been built and new concrete high- ways—replacing dirt roads!—are stretch- ing out all over the country.

It is tempting to turn starry-eyed at such a fine future. Cali possesses indeed a bewitching sort of glamor. Its palm- filled plaza is now almost solidly ringed with handsome new glass-fronted sky- scrapers, except for one squat colonial building located in each corner of the main square. They will not long survive. A bubbling brook flows singing from the mountains through the nearby municipal gardens, and washerwomen do their weekly laundry along the bank in front

of the colorful modernistic homes set among flowering trees. How long will they last?

CALI IS ALSO RENOWNED for its unusually high percentage of beautiful senoritas, who proudly dress in all the colors of the rainbow. Beauty contests are taken seriously, and one suspects that there must be some arrangement to distribute civil service jobs as consolation prizes. At any rate, each busy window at the post office is occupied by a pretty girl who not only sells stamps but smilingly attaches them to the envelope with graceful gestures. Such service!

On Easter Sunday in Cali's great cathedral ex-Beauty Queen of Colombia—Miss 1953—was married to the youthful Minister of Education. A terrific mob was present and it seemed characteristic of both the country and the city that unusual loveliness should be wed to culture. Colombia is rightly proud of its cultural traditions. Even while speeding through the narrow streets of Bogota a taxi driver took pains to point out to me one of Colombia's poets walking along the pavement!

It is unfortunate that Pastor Mueller is not able to concentrate wholly upon the development of the Cali congregation, but the entire country must be divided between only two pastors. Thus, he flies once a month to Medellin and every two months to Manizales and Pasto. Furthermore, at Cali there is regular religious instruction to be given in the Colegio Aleman to 28 Protestant children. In order to get around town more quickly, this Lutheran pastor purchased a 1937 Terraplane with a good motor but a body devoid of side windows, floor mats, and even the right hand door panel. It is a genuine jalopy, rolling adventurously on worn-out tires. But what else could be expected for $125 in a country where import duties *double* the purchase pr of every automobile? Taxes just w up another $700 on ordinary Ameri sedans.

EXCEPT FOR HELP from the L Committee to purchase the new prope the Cali congregation is now self-s porting. That is, it barely manages scrape together the pastor's modest ary and expects to raise the necess funds for the gradual transformation the ex-factory into a suitable chapel the sacristy, a young people's room, cial hall and kitchenette neatly tuc into the other end of the long hall. M of the construction material will be nated and some of the labor will be dertaken by the members. Then come the repayment of the LWF loa

This is the dilemma of many of young congregations in Latin Amer on the one hand, an expensive but ne sary building program in certain im tant centers where the church should firmly established as soon as possible on the other hand, the fact that there not yet enough pastors to cultivate in sively many people who are only l warm, and who also require time to come disused to the European "ch tax" system. Lutheran World Action meanwhile generously primed the p of self-help, and European Luth churches have helped too.

The situation in Bogota—the capit is both better and worse than in There is a larger congregation wi proportionately bigger income, but tor Grundmann both serves the c half of Colombia and carries a heavy teaching schedule in the Co Andino. In those classes he reaches children, many of whose parents lost interest in the church. But al three days each week are thus subtra from other pastoral duties. To achi

AT INSTALLATION OF PASTOR GRUNDMANN IN BOGOTA

tors Hermann Mueller and Werner Grundmann with Bishop Elis Malmestrom of eden, Dr. Friederich Huebner of Germany, and Pastor Ake Kastlund of the LWF

lly effective ministry, there should be ull-time assistant pastor at his side. young Swiss vicar has now been sent Germany and to the U.S.—as Mueller —with the thought that he may be irned to Bogota. At least one addi- ial pastor—preferably Scandinavian s needed to subdivide these two giant ishes of Colombia into three.

he general situation, religiously aking, in the country is somewhat er than it had been. Even the Amer- missionaries are finding it publicly possible to return to some of the areas from which they had been hounded. Evangelization work is officially recognized, but no schools may be opened. Under the circumstances it is all the more essential that every nominal Lutheran should become an active member of the church, which means that the whole Lutheran church must take the initiative in supplying enough pastors to look after our people wherever they are. It's the start that counts. Then shoe factories become churches.

WE DO NOT PROTECT FREEDOM in order to indulge error. We protect freedom in order to discover truth. We do not maintain freedom in order to permit eccentricity to flourish; we maintain freedom in order that society may profit from criticism, even eccentric criticism. We do not encourage dissent for sentimental reasons; we encourage dissent because we cannot live without it.

—*Henry Steele Commager,* in FREEDOM, LOYALTY, DISSENT (Oxford)

BOOKS WON'T STAY BANNED. They won't burn. Ideas won't go to jail. In the long run of history, the censor and the inquisitor have always lost.

—A. WHITNEY GRISWOLD in *Essays on Education* (Yale)

We Can Have 35,000 Missionaries

By WALTER LEIBRECHT

Foreign students who flock to the United States each ye must be shown that Christianity is a vital force in our l

"THOUSANDS OF ASIAN and African students come every year to western centers of learning . . . They go back proficient in this or that technique but with hardly any knowledge of the deepest things the western world really has to offer . . ."

This was the challenging statement made by Charles Malik from Lebanon, one of the outstanding statesmen and philosophers of our time, in an address to the World Council of Churches in Evanston last year.

Working among foreign students as counselor of the Lutheran Student Foundation of New York City, I know this statement is only too true. How does this concern us in the church?

A TOTAL OF 35,000 students came to the United States last year. They came from all parts of the world—by ocean liner, by freighter, by plane. They will be the leaders of tomorrow in their own lands—men and women from China, Japan, Africa, India, Europe. The number who come to study will increase every year.

The U.S.A. has become politically and economically the most powerful, and technically the most advanced nation on earth. In the ancient world the more ambitious students gathered in Rome. Now they come to the U.S.A., many sent here by their native governments.

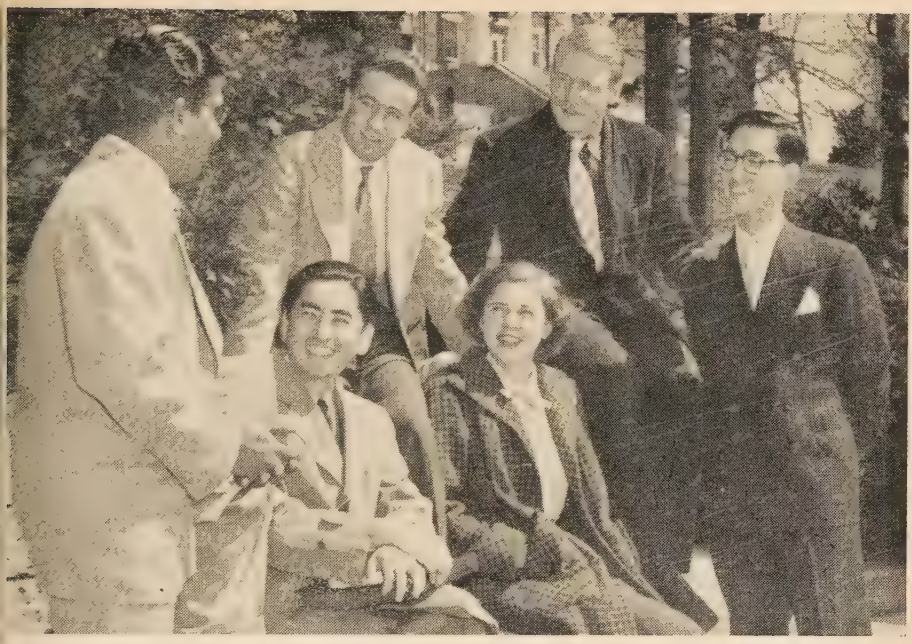
Throughout the world the U.S claims to stand for Christian civilizat for freedom against communism, slav and godlessness. But will the young who comes from Africa or Asia "Christian civilization" here among Will he see the Christian faith and church as a vital force in our life?

MANY FOREIGN STUDENTS leave country convinced that this nation no real spiritual power in store to c pete with the ideology of commu which is flooding Asia. They be that it does not have the vital fait guarantee that very freedom whic proclaims in the world. During time of study here many foreign denits never encounter the living chr Many never meet a real Christian.

We may say that this is their fault. Yet whoever's fault it may be are losing potential friends. Wh worse, disillusioned young people their accounts of the mission's hom will have the most negative effects o work of our missionaries in the fie

I will not forget the words of Dagadu, general secretary of the tian Council of the Gold Coast, A who said in Evanston, "Africa has many of its youths to the West to from its wealth of knowledge and ing. If their minds are only shar by scientific training but are not vinced by what they see of Christ in the West—if by meeting so man ple of the West who are un-Christ

Dr. Leibrecht, a member of Germany's Evangelical Church, has been serving as counselor to foreign students in New York City. This fall he will join the faculty of the Harvard University Divinity School.



FOREIGN STUDENTS AT WITTENBERG COLLEGE IN OHIO
They're part of the 35,000

irit and insincere in practice, these oung people have no opportunity to ow Christianity as real and true and tal, they will be the very people who ill go back to Africa to undermine all r which you are sending men and oney."

THIS IS CLEAR, but what are we as hristians to do about it? The Lutheran urch, and especially the Division of udent Service of the National Lutheran ouncil and its executive secretary, the ev. Donald Heiges, became aware of e need as well as the challenge of work nong foreign students. An able coun-lor and former missionary, Mrs. Lottie ohls, initiated the work at the Univer-y of California. That was five years o. It proved to be an experiment with markable results. A special feature of e Lutheran foreign student program at e University of California are meetings of national groups at the student center. Recently 80 Arab students met to listen to Dr. Edwin Moll, longtime representative of the Lutheran World Federation in the Holy Land.

IN 1953 STUDENT WORK began in New York City as a project of the New York Lutheran Student Foundation. The Women's Missionary Society of the ULCA, having become aware of the importance of this work, promised financial support. I was asked to be the counselor.

The beginning was not easy. I had to acquaint myself with the students. I met them on the campus, in cafeterias, in lounges, and on the street. Soon the work centered around a small group meeting held regularly in the basement of Columbia University chapel. At first, there were only a handful. Soon there were 100. Then, at the "biggest" meeting, more than 400 students attended.

About half the students are non-Christian. They come with a real interest and discussions are quite lively. There is a young prince here of one of the oldest monarchies, a very reserved man. He came to one of our meetings when the Rev. Charles Carroll of the National Lutheran Council lectured on "Martin Luther, His Impact on Modern Thought." The place was crowded. A few days later this same young prince approached me on Broadway to tell me how deeply he was impressed by the lecture, and to ask if he might not join our study group.

Once I learned to know the students, they came to me with their personal problems. And in the course of my discussions with them I came to realize how different the total outlook on life of an Asian or African student is from that of their European or American colleagues.

One of the young men is going to succeed his father as the high priest of one of the world's great religions. He has become quite interested in Christianity and we have often talked together. Then there is the daughter of one of the ruling families of Asia, who wants to become a Christian but fears that her conversion would mean exclusion from her family. And there is the young fellow who managed to escape from Russia and wh comes regularly to learn more of th Christian faith.

Now we are beginning work at Ne York University where we shall hav weekly meetings. Soon the Student Ser ice Division plans to start a new pr gram in Chicago. This is just the begi ning.

The church must become aware th this work demands the best men ar minds and spirits available. They alo can talk convincingly with the brillia young students from Asia and Afric This work cannot be done by one ma alone, by some "special worker." It h to become the concern of the whc church. It requires the love and c operation of congregations.

What the foreign student who com to this country needs most is a go friend. If he is a Christian, so much b ter. To understand Christianity at its b in this country, they must be invited t Christian home; welcomed to a con crated congregation. Then they can turn to their homelands with a new sion of Christianity, a Christianity t can mean much to them and to their f low countrymen—a Christianity whi in bringing them the love of Christ, c win them to faith in Christ.

There is a Luther about whom Germans have more right to speak than any of us: but Luther himself is bigger than the German Luther. There is a Luther about whom the Lutherans may speak with authority, out of a coherent living tradition, a rich pattern of confession and liturgy and life. But Luther himself is not to be identified with the Lutheran Luther, nor of the German Lutheran Churches, the Scandinavian Lutherans, nor yet of the American Missouri Synod. There is a Catholic Luther, and there is a Protestant Luther, but he himself is bigger than any superimposed pattern.

—Gordon Rupp in *The Righteousness of God* (Philosophical Library)

Unsuspected Talents

THE SKY was still light as we reached race Church where the vacation-school nference was being held. "Very neat," complimented Blanche Lightman on the ftness of her parking. "I usually keep iving around the block till I find two aces together."

"And I need more than that," laughed athy Matteo. "My husband says I ould have a pulley I could attach to e overhead wires and pull the car up ere till I come back. Only then I'd obably forget to fasten it and it would me down on someone's head."

WE LOCKED THE DOORS and moved toard the church where the light over the trance looked weak and yellow in the gering daylight. Inside, a smiling oman directed us downstairs. "As ough we could miss it," whispered aire. "Listen to those women's voices." She was right, of course. Held on ekday mornings as vacation schools , pastors are almost the only men o can take part. Men who work at ght seldom have the stamina to teach the mornings, for it is strenuous. I ow that from experience.

Kathy started into the last pew, but nche caught her arm. "We want to what's going on and from the looks all that stuff she has on the table I nk we're going to get some very pracal pointers." Kathy and I followed her the vacant seats on the front row. I s glad there were people in the second v, although I knew that would not ve mattered to Blanche.

"Here," said the leader, beckoning to us and holding out jars of powder paint, "pour in some water from that pitcher, will you, please, and stir it up just as you would for cocoa or thickening."

LOOKING AT ONE ANOTHER in mingled amusement and perturbation, we stepped forward. "And you," she indicated an older woman and a young girl farther back, "will you be kind enough to cut this wrapping paper from the roll in thirty-inch lengths? Here's a ruler and scissors."

They hesitated, but there was no getting away from her pleasant, clear directions. Soon she had about twenty people engaged in handwork preparations of one sort or another. Those who were not actually doing something were watching the rest with interest.

As we relaxed and lost our self-consciousness she went on to point out how the same thing would work with children. "Have something for them to do and they will be neither shy nor get into mischief."

"Where have I heard that before?" whispered Blanche. I knew what she meant, for we seem to hear that from all sides.

"BUT KEEPING them busy," the leader went on, "is not enough. They must learn through what they do. The day of making bird-houses and pot-holders is over —I hope—unless they are gaining an insight into Jesus' trade as a carpenter or Dorcas' ability with the needle. So let's

take a look at the books which the Board of Parish Education has prepared. There we can see what we want the children to learn. As a matter of fact, what we are going to learn with them."

"Isn't that the truth?" murmured Kathy. She might have said more, but I kept my eyes fixed on the leader. Kathy subsided and, remembering how sensitive she is, I looked quickly to see whether I had hurt her feelings. She smiled and we turned back to the discussion.

WITH THE BOOKS before us the group really warmed up. Then we froze again as the leader remarked quite casually that we could appreciate what the children were doing much better if we tried our hands at these things ourselves. She suggested that we look over the activities proposed in the books and decide which one we'd like to try. For a moment no one moved. Then Blanche leaned over to Kathy and me. "You heard the lady," she laughed, "what shall we do?"

"But I don't want all these people to see what I make," protested Kathy. "I'll feel like a perfect fool."

"No more than the rest," said Blanche. "I'll bet there's not an artist or an actor in the bunch. Look how they're all hanging back. Come on. We're all in this together."

OTHER GROUPS were also gathering up their courage and for the next forty-five minutes the room was a beehive. I chose to paint part of a mural because I figured that if it was too awful I could always knock over the paint jar and cover it. As a matter of fact, it turned out so well I took it home to show Dan who has never suspected my hidden talent.

Others made large floor maps, or dramatized incidents from the book of Acts, borrowing scarves and stoles from the rest of us to improvise costumes. Everyone was having a wonderful time. We hated to stop when it was time to think of what we had done in terms of what the children could do.

The brief devotional service in the church afterward had a deeper meaning for me as I felt a new confidence in my ability to serve Christ in this work with the children. With his guidance (and I felt he had guided me to this meeting) could make the weeks of vacation schoo count. But that is the sort of thing few of us talk about even to our friends in the church. I can do it with children o a few of my very closest friends, but t others something always seems to sea my lips.

SO IN THE CAR we talked about th lighter aspects of the evening and som practical ways of putting what we ha learned to work in our own schoo "Why," suggested Blanche, "couldn't w have a night like this for the teachers i our own school? It was fun and it woul put them in the right mood to get into th swing of it."

"If you would run it," I seconded th suggestion. "Just don't look at me. Yo know I can't open my mouth in public

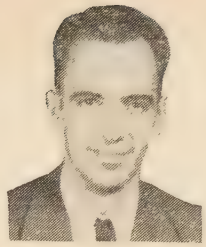
"And I shouldn't open mine in pr vate," she retorted. "But if you two thin I could do it, I'm willing to try."

Discussing the possibilities took t most of the homeward drive. Th Blanche remembered that most of th people we wanted to contact would at the meeting to plan for the show we were giving Pastor Sym and his bri next month.

"I never feel right calling him by th nickname," said Kathy. "I always s 'Pastor Symmonds.' But honestly, d you ever see a church with so much g ing on?"

Blanche laughed. "Who'd want to in any other kind?"

CHRISTIAN ICTIONARY



PHILIP R. HOH

"ATONEMENT"

CHRISTIANS HAVE always known that sus Christ, through his life, and espe- lly his death, in some way helped man escape from results of his sins. rough his crucifixion the wrath of God is turned aside, or the love of God was ought into focus, or a debt was paid the devil, or to God.

We, who, because of the sinfulness of r actions and inactions, could rightly pect to be condemned, punished, and stroyed by a just and holy God, are w treated as though our sins do not ist and as though we had not com- tted them. We, when truly repentent d believing in him, are forgiven com- tely, do not have to make any pay- nt (even if we could). The debt is ncelled.

Without the work and mission of sus, the situation could not have come o existence. Suppose Jesus never lived d when we committed our sins, God d, "It doesn't matter!" That could t be.

Even we human beings, with our ghly limited sense of justice, can see t that would not be fair, that such a d would not be good. Such a God as ld ignore sin would be arbitrary, un- iable. For the wages of sin is death. ere that not so maintained, all concep- ns of right and wrong could be tossed t the nearest exit.

YET WE ARE FORGIVEN, we Christians; d God is just and good. In some way this has been made possible through the Christ. He did something, paid something, channeled something, provided something, to "cover" our sins. This which he did we call the Atonement. He atoned for our sins.

In the Hebrew, especially as used in the Old Testament, the word for "atonement" had two types of meaning. One was that through a sacrifice, or in some other way, the wrath of God was turned aside from the sinner. Primitive religions almost universally believe that by offering the gods something that smells nice, like incense, or something that tastes good, like a sheep or dove, or something valuable, like money or cattle or a child —that by doing this type of thing for the gods they will gain the gods' favor. The gods will be appeased and forego the punishment they were going to hand out. The Old Testament idea of atonement has something of this behind it. For those Hebrews with a more accurate conception of God, such sacrifices represented a sign of their respect for God. Atonement of this type, directed toward God, is called "propitiation."

THE OTHER MEANING of atonement as found in the Old Testament might be called "expiation." This is more of a covering-up type of action, so that God will not become aware of what you have done. It is like putting up a smoke screen, distracting the attention, hanging a picture over the hole in the wall. In a few rare instances in the Old Testament, this use of atonement seems to imply the "blotting out" of the stain of sin, neutralizing it, although the Hebrews had another word for that.

The prophets of the Old Testament times, most concerned about the misuse of the sacrificial system, saw clearly that even "a thousand streams of oil" would not appease God's wrath. He was not

that kind of God. You couldn't buy him off. Even the idea of attempting such a thing is close to blasphemy. What God wants is a change in man's personal relationship to him. He wants man to do justly, love mercy, and walk humbly with him. The prophets did not say that there was no reason to have sacrifices, but that these sacrifices in themselves would not win God's favor. No sacrifice that man could originate could make an atonement.

But what about a sacrifice that God himself originated? Suppose God sent a sacrifice, the process started with him? This seemed to at least one prophet to be the solution. God would send a messiah, His servant who would give his life as a ransom for many. (*See Isaiah 52:13—53:12.*) In this way an atonement could be made. God would be making it, for man.

IT BECAME increasingly clear that man had nothing in his possession, including himself, of enough value to pay for all his sin. All the good works and good deeds in the world could not be regarded as payment to God for any kind of debt. All the good that anyone can do is merely what he ought to do anyway, and he certainly should not expect to receive some sort of credit for it.

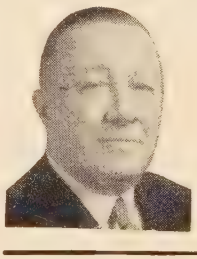
If I am God's to begin with, and owe everything good that I am and possess to him, when I bring this to him and lay it as his feet, I am only returning to him what is his. I have nothing of my own with which to atone for my sins.

In fact, when I do bring all and lay it before him, I find I am returning far less than he has given me. I have spent some of it for myself and for other "gods." I am deeply in debt and with nothing left over with which to pay. Nor can I borrow anything from any other human beings; they are in the same situation.

How, then, can the debt be paid? So long as we think in terms of debts, debit and credits, scales and balances, meri and demerit, the balance must be mad up by God, if it is to be made up at all

Many Christians believe that this pay ing of the debt is what Jesus did whe he died upon the cross. He paid th price for us. He was the sacrifice tha turned away the wrath of God. H atoned for our sins by putting his plu on top of our minus so that God coul see only the plus.

There are other conceptions of th atonement besides this one. There ar many ideas as to how God in Jesus Chri accomplished the atonement. Next wee we shall discuss some of the others. Bu no matter how it happened, all Christian agree that it did happen. All agree th God initiated the process which enabl us to be got out from under our sin.



PERSONA PROBLE CLIN

By EARL S. RUDISI

Catholic charities

QUESTION: About two years ago m brother married a girl of the Rom Catholic faith. That was his affair, a what he does in his own home is not m business. Some day, however, we sh be joint owners in my father's busine and we'll have to face the problem Catholic charities. I have already su gested donating to nonsectarian organiz tions only, but Norm does not realize t harmful conditions existing in the R man Catholic church. It seems diffic for him to see the injustice he would

loing by allowing too many donations to he support of their institutions.

This is a very delicate matter. I need ll the help I can get.

REPLY: You probably have considerable time in which to get ready for the decisions which will confront you later. For some time, then, you can use your opportunity to open your brother's eyes to what is involved in giving financial support to Roman Catholicism and its institutions. Contingent upon your brother's open-mindedness, or the opposite, you may be able to accomplish something through literature. I am sending you a copy of *The Split Between Roman Catholicism and Christ* which you may be able to get to Norm in an acceptable way. He ought to read also Paul Blanchard's *American Freedom and Catholic Power*.

In case you do not succeed in changing Norman's outlook you may have to agree on some proportional division of gifts which both can accept. In such a plan there would be many possibilities, among which the following are typical: 1) Let each distribute 50 per cent of the money-gifts, with no strings attached. 2) Let 50 per cent of the donations go to nonsectarian benevolent agencies, 25 per cent to Protestant beneficence, and 25 per cent to Catholic causes. 3) Decide upon any other proportions which may be mutually agreeable.

It is hardly likely that any division of gifts will prove wholly satisfactory to both of you. If nothing better can be done, you should work toward a practicable arrangement—one which will permit you to carry on your joint business with the largest possible measure of harmony and not disturb family relationships.

Farm experience

QUESTION: For months Everett, 16, has been talking about spending the summer on a farm. Last summer he was a "soda jerk," and he came to feel that he was in some kind of prison. He is eager for a different experience. When Everett talks about a farm he insists that he means the real thing, with all the chores, and not a "dude ranch," or as he says, "a make-believe farm," like the two-acre ranches of California.

We have been skeptical about his plans and have suggested various other forms of summer work or vacation, but he always comes back to the farm idea. I know life on a farm is not easy and I wonder whether at his age he is ready for anything so exacting. I am afraid it may require more than he can do.

REPLY: Boys of Everett's age are likely to feel such an urge. Various boys may have it for different reasons, for they have different inclinations and needs. Some yearn for a simpler life, more informal action, and the novelty of getting away from the routine life to which they have been accustomed. Many boys are anxious to try out their newly-found physical strength, while others have an interest in animals and other growing things.

The boy may be disappointed to find that farm life has become more and more like city life. Pastoral scenes of cattle, green meadows, heaps of hay, and the combine will not seem so romantic when one is involved in work from sun to sun.

A summer of work on a farm, however, will prove a valuable experience to a boy who is adaptable, willing to work, and ready to learn many new things. Everett is old enough for it. Such a summer will be a real educational project.

BOOKS

Parents Are Amateurs

How Christian Parents Face Family Problems. By John Charles Wynn. Westminster Press. 1955. 144 pages. $2.50.

Advice to bewildered parents is given freely from all angles in nearly every magazine. Psychologists, sociologists, and psychiatrists—some of whom have never tried being parents—present conflicting opinions on such perennial problems as sex, discipline, finances, until parents are more confused than comforted in their efforts to bring up their children "correctly."

Mr. Wynn has excellent qualifications for adding another book to the literature on the family. He is the father of three children. He is a Presbyterian minister, on the staff of the Presbyterian Board of Christian Education as director of the Christian family program.

He assures anxious parents that "perfect parents just don't exist," but raps the knuckles of so-called Christian parents whose daily example is anything but Christlike. But even in a home full of Christian love, there are inevitable conflicts. Mr. Wynn offers suggestions for coping with friction and squabbles.

An interesting chart is included on "Growth and the use of money." The chart lists "the allowance," "household and other jobs," and "giving and tithing," for ages 4-18. The suggestion is made, naturally, that the family first set aside that part of its earnings "which is to go to the service of His Kingdom." When priority is given to the call of Christian service, money problems may still be hard, but Mr. Wynn feels that a family gains new insights to handle these problems.

In the chapter on "The family worships together—hurriedly," most families will find at least a partial reflection of present-day life, with, however, suggestions for avoiding errors, and pointers for initiating or making more meaningful Christian family worship.

The book discusses "Interpreting sex to our children," "The parent who must walk alone," "If young people marry Roman Catholics," and "Facing the world with a handicapped child." Mr. Wynn writes with a deep understanding of these problems, giving counsel to those disturbed by the complexity of parental problems.

He wonders why "an all-wise Creator with all the resources of the universe at his disposal should choose amateurs, mere parents, to do the most important of life's tasks"; but since it is God's plan, Christian parents who "know the balm of prayer and the strength from tapping spiritual resources far deeper than their own, report calmness and serenity in the midst of all their trouble."

VIRGINIA VEEDER WESTERVELT
Altamont, N. Y.

Appetite for Augustine

A Companion to the Study of St. Augustine. Edited by Roy W. Battenhouse. Oxford University Press. 425 pages. $5.50.

Are the ideas of Augustine, bishop of Hippo, still important? This book thinks so, and gives its reasons. Written by sixteen professors sixteen centuries after Augustine's birth, it is an important aid in the study of his views.

As a symposium it has remarkable unity. First is given in three chapters an account of Augustine's life and importance. Next comes a section of seven chapters analyzing his writings—anti-Manichaean, anti-Donatist, etc. The five chapters of the third section discuss critically a few aspects of special interest in Augustine's thought.

The contributors are men of standing in theology. From Daniel D. Williams of Chicago to Roger Hazelton of Andover Newton, their scholarly competence is evident.

The intention is not to provide a substitute for Augustine's writings, but to furnish

guide and an appetite for them. Augus-
e's argument is sometimes hard to follow
ien it rambles. Here is a road map to
int the way.

The book is written for general reading,
d serious readers will find it stimulating.
is designed also for students, with sug-
stions for further reading at the end of
ch chapter. The notes are there also,
ving the general reader from distraction.

Interpreting Augustine is risky business.
man Catholics find him speaking in their
vor. Protestants have quoted him with
thusiasm in support of their position.
nolars have disagreed as to whether he
ould be praised or blamed for combining
ology and philosophy. Nor are the con-
outors to this book agreed on certain
ints.

Actually Augustine is too rich and com-
x for neat analysis. The tensions and
oblems he faced are similar to ours. Hence
answers have great interest for us. This
ok makes this clear with crispness and
ality.

W. D. ALLBECK
Hamma Divinity School

man Catholic Pioneer

ohn Carroll of Baltimore. By Annabelle M.
lville. Scribners. 338 pages. $4.50.

American Catholicism was fortunate in
formative years of both church and na-
n to have John Carroll, the Jesuit-trained
mber of a family of patriots, as its first
hop.

Bishop Carroll gave enduring form to the
icture and policies of his church by or-
izing parishes and synods, sponsoring
vents and seminaries, and settling con-
versies. His most conspicuous service
s as a liaison officer for thirty years.
ropean priests had to be acclimated, pa-
orders effected, and American sensitive-
s to foreign interference made clear to
ian eyes. Firmly, yet with consumate
and a reliance on his thorough knowl-
e of doctrine and polity, he met all chal-
ges to his leadership including the threat
an independent church in Charleston,
ism and trusteeism in Boston and Phila-
phia, and German nationalist tendencies in Pennsylvania and Maryland.

Determined to quell nativism and to seek spiritual guidance from the "center of Christendom," Bishop Carroll found it expedient to be a proponent of the separation of church and state. He soon came to regret his assent to the appointment of trustees for local churches and began the battle without quarter against their control of property, polity, and pastors that was destined to continue long after his death.

Mixed marriages, according to Carroll, might be expedient to prevent celibacy among the faithful, but the non-Catholic party must sign a contract consenting to the rearing of children of the union in the faith. If married by an "unlawful pastor," a Catholic before receiving the sacrament must beg pardon for his scandal from the assembled congregation.

Although he was a noted community leader and headed many organizations for civic betterment, the bishop of Baltimore denounced Christian syncretism. Priests, he decreed, must be trained to exercise charity and forbearance toward other denominations but be preserved from "that fatal indifference which views all religions as acceptable to God and salutary to men." The moral conduct of clergy and laity was a continuing concern, and Carroll sought to strengthen episcopal jurisdiction by visitation and correspondence.

This charmingly written and warmly sympathetic account of a figure of "giant proportions" is based on a thorough mastery of the sources and a clear understanding of historical perspectives.

Thiel College ROY H. JOHNSON

Winning the Nations. By Andrew S. Burgess. Augsburg. 154 pages. 60 cents.

This is a paper-back study book for a teacher-training course, and a revised edition of a 1945 publication. But it is so well done that it is useful to any general reader interested in Lutheran world missions. The history of Christian missions in all parts of the world is sketched in briefly, and the work of Lutheran missionaries told accurately and vividly.

TIME OUT FOR SIDEWALK CONFERENCE
Georgia-Alabama delegates relax outside door of Peachtree Road Church

Georgia-Alabama

Peachtree Road Church, Atlanta, April 18-21

By PAUL J. RENZ

TWO ACTIONS regarding church work among Negroes in Georgia and Alabama were taken at the convention. The Home Mission Committee was encouraged to attempt to organize congregations for colored people. Two scholarships to assist Negro students for the ministry were established in the synod budget.

Total 1956 budget adopted by the convention set a record. It is $97,344.60, of which $44,247 is intended for ULCA apportionment. Total benevolence contributions in the synod last year, including apportionment, was $110,973. This is a 46 per cent increase since 1950. The Lutheran World Action quota was met 120 per cent.

"If we will but set the pace, God will open the door, provide the means, and give the increase," said Synod President C. E. Fritz.

TWO NEW CONGREGATIONS were receiv into synod membership: St. Luke's, Sou Macon, Georgia, and St. Timothy's, For Park, Georgia. Karl F. Suhr, a 1955 sen nary graduate, was named to develop a m sion in the Clairmont-LaVista area Atlanta.

All amendments to the ULCA consti tion which were adopted by the Toro convention were approved in Georgia-A bama. Any tendency toward heated disc sions was dispelled by the comfortable a conditioning of the Peachtree Road Chur organized in 1949 by Dr. Charles Fritz.

The synod voted $3,000 for the Protest Radio and TV Center in Atlanta. T along with personal gifts from individ Lutherans, was in response to a $250,0 appeal for funds to provide television fac ties at the center. The synod appro transfer to the ULC Department of Pr Radio, and Television of its share in p gram productions at the center, but pressed its wish to retain rights and p ileges as a founding member of the cen

DR. F. EPPLING REINARTZ described c rent work of the United Lutheran Chu

th emphasis on the evangelism program w being planned. The following were cted officers of synod: the Rev. Dermon Sox, secretary . . . Donald A. Spann, asurer . . . the Rev. W. H. Lefstead, tistician . . . Dr. Raymond D. Wood, hivist.

Six new members of the Lutheran Lay- n's Movement have been recruited in the iod by Erwin G. Baumer. The LLM pre- ted copies of *Here I Stand*, a book about rtin Luther, to convention delegates.

Only incidents disturbing convention tranquility were (1) the National Guard "Alert" during an evening session, which required two chaplains, Pastors Cecil W. Carpenter and Charles Shealy, Jr., to respond immediately, and (2) an emergency which required Dr. Reinartz to leave the convention before speaking at a laymen's banquet which was the chief social event of the week. James Wessinger of Columbia, S. C., proved to be a capable substitute speaker.

Mississippi Synod

Trinity Church, Jackson, May 3-5

By HAROLD A. WOLFF

At its 100th convention, the Mississippi iod debated a resolution to merge with adjoining United Lutheran synod. The rger had been recommended by the Mis- ippi Synod's executive committee, and s approved by the convention after much cussion. The synod's resolution will be the president of the United Lutheran urch for further consideration according ULC policy.

The adjoining synod with which Mis- ippi may merge is Georgia-Alabama. ssissippi has 11 congregations, 1,200 members.] The Mississippi Synod was a conference of the South Carolina Synod before it was organized separately a hundred years ago.

Officers elected for one-year terms are the Rev. Harold A. Wolff, president; the Rev. O. M. Morgan, secretary; Winfred Muckelrath, treasurer.

Amendments to the ULC constitution as adopted by the Toronto convention were approved unanimously. Dr. George F. Harkins, assistant to the ULC president, was the representative of the United Lutheran Church. Dr. Carl A. Honeycutt of Columbia, S. C., represented the ULC Board of Social Missions in explaining the church-wide emphasis on evangelism planned for 1956-57.

Four Virginians Have Been Pastors 50 Years

Virginia Synod convention last month four veterans were honored for a half-century or e of service in the ministry. Dr. Victor McCauley was ordained in 1898, Dr. J. William Cauley in 1902, Dr. J. J. Scherer in 1904, and Dr. W. C. Davis in 1905. (Also Dr. C. J. th, not in photo, in 1905.) At right is Synod Superintendent R. Homer Anderson.

ULCA's Ten Seminaries Graduate 191

WATERLOO

Graduating from the ten seminaries affiliated with synods of the United Lutheran Church this month are men and a girl. The men will, for the most part, be ordai by their synods and will then undertake the work of ministry. The girl, graduating from Gettysburg Semin will become parish worker in a Maryland congregation.

Smallest class is Waterloo's, with one graduate (see left). Largest is Mt. Airy's 47, plus seven others gradua in January. Complete list of 1955's graduates with plac which they have been called begins on page 34.

SOUTH

HAMM

PACIF

T. AIRY

NTRAL

ETTYSBURG

HICAGO

ORTHWESTERN

SEMINARY GRADUATES OF 1955

CENTRAL SEMINARY

Name:	Called to:
Donald L. Albert	BAM—California
Chesmond S. Bade	Fort Smith, Ark.
Delbert L. Daire	Paxton, Nebr.
William A. Goode	Denver, Colo.
Clarence J. Hagens	Lubbock, Tex.
Ira L. Hart	North Bend, Nebr.
Harlan Heier	Verdon, Nebr.
Paul H. Konig	Graduate Study
Wilfred R. Menke	Port Lavaca, Tex.
Edward B. Meyer	BFM—British Guiana
John R. Nelson	BFM—Malaya
Dale W. Roseke	Stamford, Nebr.
Paul L. Rowoldt	Mentor, Kan.
Richard W. Schricker	Hooper, Nebr.
Alexander J. Wacker	Potter, Nebr.

CHICAGO SEMINARY

Edward W. Amend	Tulsa, Okla.
Thomas L. Auer	Loogootee, Ill.
David T. Y. Chan	Graduate study
Roger C. Dierks	Graduate study
Donald Dow	Bristol, Ind.
Kenwood K. Engel	Milwaukee, Wis.
Earl M. Fritz	Madison, Wis.
Ronald Fuller	Adrian, Mich.
Edward W. Hammer	Milwaukee, Wis.
Roger K. Hansen	Decatur, Ill.
John P. Hartzell	Graduate study
Karlis T. Kuskevics	Bluffs, Ill.
Karl F. Langrock	Milwaukee, Wis.
Earl H. Meissner	Guttenberg, Ia.
Lenwood L. Monte	Kent-Pearl City, Ill.
George V. Nelson	Wichita, Kan.
Harvey J. Sindahl	Wellington, Kan.
Philip E. Snobeck	BAM
James J. White	Graduate study

GETTYSBURG SEMINARY

Buradagunta Anandarao	Call pending
V. Theodore Benson	Warren, Pa.
Ronald M. Brandt	Call pending
Paul W. Brouse	Waterloo, Ont.
Nelson G. Burhans	Call pending
Dale E. Burrington	Graduate study
Charles W. Carlson	Oakland, Md.
Clarence L. Chubb	Call pending
E. Mahlon Clarke	McKnightstown, Pa.
Karl D. Clouser	Call pending
Howell S. Foster	Buena Park, Calif.
Ralph F. Eberle, Jr.	Call pending
Theodore S. Grant	York, Pa.
William F. Gunther	Leitersburg, Md.
Miss Bonnie Hall	Hagerstown, Md.
Franklin M. Highby	Call pending
Walter W. Kuhre	Zelienople, Pa.
John D. Logan	Chambersburg, Pa
James M. MacDonald	Call pending
Lee A. MacDaniel	Call pending
Sedoris N. McCartney	Atlantic, Iow
John T. Peace	Jeannette, Pa
Paul Riss	Call pendin
Raymond M. Roden	Lancaster, Pa
Charles H. Ruby	Harrisburg, Pa
William H. Schiemann	Graduate stud
Robert K. Shaull	Arendtsville, Pa
William R. Smeltz	Boswell, Pa
Kenneth E. Spangler	Numidia, Pa
David G. Volk	Sunbury, Pa
John H. Wagner	Lavallette, N.
James F. Wilson	Call pendin
Lawson Wright	Spring Mills, Pa
Robert J. Wittlinger	Call pendin
Earl Zellers	Sunbury, Pa

HAMMA DIVINITY SCHOOL

Raymond W. Andrews, Jr.	Elkhart, In
John E. Berger	Cuyahoga Falls, O
Loyal G. Bishop	Bowling Green, O
John M. Buchholtz	Ellerton, O
Alfred R. Buehner	Detroit, Mic
LeRoy J. Dobbe	BAM—Colora
Richard G. Eisemann	Lucas,
John D. Fletcher	Newcomerstown,
Howard C. Hahn, Jr.	Cambridge,
Robert A. Hansly	New York Ci
Richard D. Heeter	Graduate stu
George A. Kingston, Jr.	Lancaster,
Charles O. Lieser	Shelbyville, Ten
Yosuke Magaki	Jap
Albert E. Myers	Jeromesville,
Ernie Lee Parish	Atlanta, G

(List continued on page 43)

VESTERN CANADA

Canadian Lutherans Open First Hospital In Edmonton

By E. G. GOOS

EDMONTON—The first Lutheran Hospital in Canada opened at Edmonton, Alberta, May 5—Good Samaritan Hospital of the Lutheran Home Society. The brick-and-tile structure rovides accommodation for 72 residents beside staff quarters, office, chapel, lounges on very floor, recreational facilities, kitchen and laundry equipment.

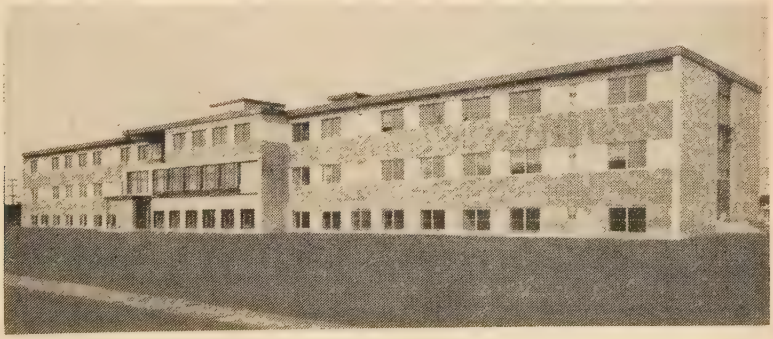
Cost approximates $400,000, of which ıe provincial and dominion governments ontribute $216,000 in building grants. Gifts om the members and friends of the Luıeran Home Society and a debenture issue, payable in 10 and 15 years, provide the alance required for construction and furishing. The Lutheran Home Society is a ee grouping of Lutherans crossing synlical boundaries to do an important merciıl work in the Edmonton area. The Board f Charities of the Evangelical Lutheran hurch is building a similar hospital at askatoon, Sask.

DR. J. E. BERGBUSCH, president of the estern Canada Synod, tendered the execuve committee of synod his resignation as ll-time president to accept an assignment the Board of American Missions to delop a mission in Victoria, B. C. He will rry on in the duties of the office until the d of the convention at Saskatoon, Sask., ly 3-6. Whether the synod will continue e full-time office of president remains to seen.

Lee Luetkehoelter is the lone ULCA student graduating at Saskatoon Seminary this spring. He has accepted a call to the Markinch, Sask., parish. The Rev. W. A. Mehlenbacher was the speaker at graduation services May 20.

A Christian vocation rally brought Luther Leaguers of Alberta to Faith Church, Edmonton, May 1. The Rev. A. Goos, chairman of the Committee on Full-time Christian Service, was the speaker. On the same day Alberta laymen met at Trinity Church in the annual brotherhood rally. Sixty questions on the work of the church headlined the program. Brotherhood chairman is Mr. John Wettstein.

Under the leadership of Miss Eleanore Gillstrom, educational missionary for western Canada, vacation church school workshops were held in nine areas in Alberta May 9-22. Workshops are also scheduled for Saskatchewan and Manitoba. Mrs. Mabel Fenner of the Parish Education Board will commence a tour of visitation of the congregations in western Canada at Emerson, Man., speaking on "The Home in Christian Education."



ew hospital
Edmonton,
berta, was
ened May 15

WESTERN CANADA . . .

AN INVITATION has gone out from the Lutheran Bible Institute in Camrose, Alta., to use its facilities for a free conference of Lutheran pastors on Lutheran co-operation and union for two days, May 17-18. Pastors from all Lutheran synods working in Alberta are taking part in the program.

Trinity Church, Edmonton, is calling an assistant pastor . . . St. John's has called Sister Elisabeth Hess as parish worker . . . The Rev. Otto Winter, St. John's, Winnipeg, has accepted a call of St. Peter's, Zurich, Ont. . . . Pastor O. Goos has begun his ministry at Langenburg, Sask. . . . The Rev. H. G. H. Klingbeil, Manola, Alta., has been forced to retire because of ill health.

IOWA

Synod Expands Sector Program In New Stewardship Campaigns

By ALFRED J. BEIL

DES MOINES—Evangelism in 1956-57 and the prospect of a toll road across Iowa are arousing interest in what the future may hold in store for the people of the Tall Corn State. At the request of Dr. C. Franklin Koch, Board of Social Missions executive secretary, the stewardship committee has announced that it will need eight area points of operation to cover the 43 congregations of the Iowa and Wartburg synods. Iowa Synod congregations are participating this year in three NLC area evangelism meetings in Omaha, Des Moines, and Davenport-Rock Island-Moline.

Pioneering in the sector program, just as pioneering in hybrid corn, attracts more than state-wide attention. Synod leaders are in demand to share the success story of the stewardship sector project in Iowa. Pastor Raymond H. Tiemeyer of St. Luke's, Sioux City, spoke at a pastors' briefing sponsored by the Central States Synod at Westpoint, Nebr. Dr. Alfred J. Beil spoke earlier at meetings in Peabody, Lawrence, and Hanover, Kan.

A second venture in stewardship has already begun in Iowa. Eight briefing sessions for pastors have been held. The next series is scheduled in the same areas for pastors, church councilmen, and stewardship committee leaders Sept. 6-13. Stewardship staff members of the New York office will not be asked to assist this year. Experienced synod pastors appointed by the stewardship committee are directing the program.

A state with a small percentage gain in population is a challenging area for missionaries. The Iowa Synod organized two missions in 1953, two in 1954 and plans to start two in 1955. The "second century mission" goal calls for the organization of at least one congregation a year for a seven-year period. All requests for mission areas are cleared through the Iowa Regional Home Mission Committee sponsored by the American Division of the NLC. The spring meeting of the committee was held in Des Moines May 10. Iowa Synod applied for five areas.

St. John's, Council Bluffs, Eugene R. Harrison, pastor, broke ground for a $108,000 religious education unit in April . . . Faith, Eldridge, Carl H. Berhenke, pastor, held a groundbreaking service May 1 for the first unit of a church and education building which will cost $110,000.

The Rev. Paul W. Clement of Mt. Olive Church, Mukwonago, Wis., was installed as pastor of Trinity Church, Webster City, March 27. The Rev. Lawrence E. Nelson, Epiphany Church, Baltimore, Md., was installed May 1 as pastor of St. James', Bettendorf, a mission organized last year.

Pastor Gideon E. Wick left Grace Church, Muscatine, to become religious education director and assistant to the pastor at Trinity, Fort Wayne, Ind., beginning May 1.

NEW YORK

Lutheran Girls Beat TV Star In Televised Basketball Game

By WILLIAM R. FUHLBRUCK

LONG ISLAND—Fame and fan mail came to Holy Trinity Church, Bellerose, via girls' basketball team and a coast-to-coa

EDICATION of new Alamance, N. C., church me on Easter Sunday. Building represents 10,000 investment, contains nave, assembly ooms, 10 classrooms, offices, has direct con- ection with old building which will be used for ducational program. Pastor is Glenn S. Eckard.

levision hookup. The girls from the Queens New York) church appeared on Steve llen's TV show "Tonight" to compete ainst the staff of the popular NBC pro- am in an exhibition game.

Among the opponents were Steve Allen, ene Rayburn, Skitch Henderson and eve Lawrence. Victory was on the side the church team by an 8 to 6 score. The ughter of Trinity's pastor, W. John Derr, as among the winners. Ernest Schwabe, rector of Holy Trinity's athletic program, ranged the contest and coached the girls. stor Derr reports that congratulatory let- rs have arrived from all over the nation.

DEDICATION of a $150,000 church building as celebrated by Christ Church, Little eck, April 17. The congregation started t in 1925 with 27 worshipers. Steady owth has made it necessary to build a new urch seating 250. Pastor William T. Heil s led the congregation for the past 15 ars.

New York Synod President Frederick R. hubel preached the dedicatory sermon. rticipating were Dr. Paul Andrew Kirsch the Board of American Missions, and nference officers, in addition to 25 min- ers of neighboring churches.

Encouraged by success of a kindergarten operated by Epiphany Church, Hempstead, since last year, the congregation has de- cided to establish a day school beginning this September with a first and possibly second grade. Pastor Herbert N. Gibney reports that 18 applications for enrollment have already been received. He is con- fident that the school will be filled to capacity on opening day.

Pastor Robert H. Arnold of St. Paul's urch, Richmond Hill, will conduct a one- ek preaching mission at Graham Air rce Base, Marianna, Fla., this month. He ll be flown to Florida by jet plane.

Hartwick College has established an alumni chapter on Long Island—a Wagner College stronghold. The organizational meeting, held in East Meadow, elected Dorothea Peterson of Rockville Center as president. Hartwick's registrar, Gerald Reese, spoke about recent developments at the college.

Gustave W. M. Wieboldt, prominent layman of the New York Synod and Long Island Conference, was elected president of the Queens Society for the Prevention of Cruelty to Children. Mr. Wieboldt is a former special sessions justice. He has served the church in many ways, was counsel to the synod's committee on reorganization.

Despite cold, rainy weather, over 300 Luther Leaguers gathered on the grounds of the Lutheran School for the Deaf at Mill Neck, L. I., on April 24 for the District League's annual retreat. Pastor Charles D. Moser of St. John's, Merrick, spoke. Attendants received Holy Communion, then split up into discussion groups to talk with ministers from the district about how to respond to the call of Christ in the church, Luther League, and home. Pastors Robert E. Mohr, Woodhaven, and William T. Heil

NEW YORK . . .

serve as District Luther League advisers. Dorothy Kull, Jamaica, is president.

HERE AND THERE: Harold E. Anderson, former pastor of Holy Cross, Lake Ronkonkoma, was installed as Protestant chaplain of Pilgrim state hospital in Brentwood where 15,000 patients are housed. Chaplain Anderson was called to this post by the New York Synod, appointed by the state.

Edmund Foehl, director of the Lutheran Laymen's Movement Fund-Raising and Counseling Service, will direct a fund-raising campaign for a new educational building proposed by Christ Church, Floral Park. Ralph M. Durr is pastor. A capital fund-raising program is also underway in Wyandanch, Louis J. Roder, pastor.

The Rev. Chester E. Strohl was installed as pastor of Holy Cross Church, Lake Ronkonkoma, on April 24. St. John's Church, Lynbrook, dedicated its new church in late March. C. S. Kirkegaard is pastor.

Church Follows Flock In Move to Suburbs

By CHRISTIAN P. JENSEN

SYRACUSE—A bill passed by the New York State legislature and signed by Governor W. Averell Harriman authorized Zion Church, Utica, to purchase over three acres of land from the state hospital as a new church site.

Zion Church was built over a century ago in a part of the town which has become largely commercial. Many of its members have moved to an area near the proposed church site. When Zion moves to the new location, it will have its old membership waiting for it.

The Central Conference met April 19 in St. Paul's Church, Oswego. Dr. Frederick R. Knubel reported on the work of the synod in relation to the conference. Sister Elizabeth Hess spoke on the diaconate.

New officers are: President, the Rev. Arthur W. Hergenhan; vice president, the Rev. Robert J. Nelson; secretary, the Rev. Melvin E. Yearke; treasurer, Mr. Kenneth Doty, Syracuse.

Conference executive committee: Mr Reinhardt Meyer, North Syracuse, and Mr Paul Waltz, Endicott; synodical executive committee: Mr. Joseph Clarke, Syracuse. A Conference Workshop for officers and committee chairmen was held in St. John and St. Peter's Church, Syracuse, May 21.

An addition to the Lutheran church home at Clinton was dedicated on April 17 Completed at a cost of $40,000, it makes available accommodations for 30 persons Pastor John H. Sprock conducted the dedication and Dr. Arnold F. Keller preached Pastors Robert J. Nelson and Arthur R Kleps were liturgists. The Rev. William C Nolte is chaplain-superintendent of th home. The four rooms and corridor are me morials to Mr. Eugene A. Walrath and wer furnished in memory of Mr. Mack Barlow Dr. Leroy Herbig and Mr. Theodore Steinhorst.

Syracuse District Luther Leaguers held Christian vocation rally in St. John and St Peter's Church, Syracuse, May 1. Siste Elizabeth Hess stressed the need of youn women for the diaconate.

As officers were elected: President, Mr Charles Victory, Syracuse; vice presiden Miss Irene Potts, St. Paul's, Liverpool; se retary, Miss Patricia Smith, Christ, Salin corresponding secretary, Miss Beverly Labb St. Paul's, Syracuse; treasurer, James Bla St. John and St. Peter's, Syracuse.

Former Air Force Chaplain Ralph H Riedesel, graduate of Augustana Colle and Chicago Seminary, will become assis ant pastor of First Church, Syracuse. M Earl Straw of Philadelphia Seminary w serve a summer internship at St. Paul Syracuse.

The Women's Missionary Society of R deemer Church will celebrate the 20th ann versary of the organization on June 2. Gue speaker will be Mrs. O. H. Sardeson, form president of the ULC Women's Missiona Society. Redeemer's pastor, Dr. Arnold Keller, celebrated his 33rd pastoral anniv sary on Palm Sunday and received a n car from the congregation.

St. Paul's Church has raised over $10,0

renovate the chancel and install a new gan.

Dr. Claude Hardy, director of public re- ions at Hartwick College, Oneonta, was aker for the Hartwick rally, held at Re- emer Church, Binghamton, on May 6, in nnection with the synod's $200,000 cam- ign for the college. Hartwick's Choir ng April 22 at St. Paul's, Syracuse, under e auspices of the Lutheran Society.

The Southern Tier District Luther League ld its annual meeting at Redeemer urch, Binghamton, on May 22. Pastors d advisers met with district officers on ay 1.

Earl Freese, Rochester, vice president of synodical Brotherhood, spoke at the an- al meeting of the Southern Tier District otherhood at Holy Nativity Church, Endi- t, on April 29. Officers elected were llard Miller, president, Ascension, Bing- nton; Jacob Hoffer, secretary, St. Paul's, nson City; Andrew Gozzio, Jr., treasurer, ly Nativity, Endicott. The Rev. Joseph Billy, pastor of Ascension, Binghamton, s re-elected adviser.

Eagle Scout Paul A. Kuhnle, son of Pas- Howard A. Kuhnle of Redeemer Church, ghamton, received the Pro-Deo-et-Patria ard from the Lutheran Brotherhood.

St. Matthew's Church was organized May 1 in Renton, Wash. Organization of the Horseshoe Bend, Idaho, mission followed May 8. On May 15 two missions were organized in Washington—Shepherd of the Hills in Stevenson and St. Matthew's in Spokane.

The Horseshoe Bend mission is the third ULC congregation in Idaho. It was preceded only by a few years by Good Shepherd Church in Pocatello and Redeemer Church in Boise.

The synodical convention met at St. Paul's Church, dedicated the day before the meeting opened.

THE SECOND MILERS' CLUB is a growing organization of mission-minded men and women in the synod. It includes those who are willing to go the "second mile" in benevolent giving by providing $10 or more for the synodical Home Mission Loan Fund. This is for temporary financing of missions, pending long-term financing by the Board of American Missions. Laymen are in charge of the club's seven districts. Theme is "Christ in Perpetual Motion," since money received will be used for Christ and His mission church over and over again. Wallace Petterson of Longview is secretary of the synodical committee. Other members are

CIFIC NORTHWEST

ur Missions Are Organized

Three Weeks In Northwest

PORTLAND—Four missions were organ- l during three weeks of May in the Pacific od. Three others, organized last year, e also to be received into synod mem- ship at the Spokane convention this nth.

JOHN'S CHURCH, Uniontown, Ohio, icated an educational building attached to church March 20. The building more than bles the capacity of Sunday school classes by opening folding doors between nave and assembly room, increases seating capacity of ch by 175. The fireproof addition has seven classrooms, choir room, primary department hall. cost of $60,000 is expected to be covered by June 1956. Pastor is Dr. Henry C. Roehner.

PACIFIC NORTHWEST . . .

Ed Bell of Tacoma, Hi Nielsen of Salem, Col. James Worley of Spokane, Bill Thomas of Portland, Lee Johnson of The Dalles and Don Elsom of Seattle.

There were five synodical candidates for ordination this year. In the past there had never been more than one a year. To be ordained are: Thomas Auer (Chicago Seminary), Ed Meyer (Central Seminary), Howard Baumgart, Jack Larson and Melvin Langeland (Pacific Seminary). Mr. Meyer and Mr. Langeland will go as missionaries to British Guiana and Liberia. Mr. Auer will be ordained in University Church, Seattle; the other four in St. James' Church, Portland.

The "Sector Plan" of stewardship is under way in synod. Chester Myrom of the ULCA Stewardship Office has outlined the plan in collaboration with Max Gehlhar, synodical stewardship secretary. Mr. Myrom addressed pastors and laymen at the synodical convention and then began a three-weeks' tour of the synod, including Alaska congregations, for a series of stewardship workshops.

The synodical Luther League convention in St. Paul's Church, Seattle, April 22-24, exceeded all past conventions with a registration of nearly 300. At the convention banquet, with 400 present, Washington Governor Arthur B. Langlie told youth that in Jesus as their personal Saviour they have something which far transcends anything else they might possess: No vague generalities about religion or morals and ethics, but straight down-the-line speaking on a personal, Christian, saving faith. Delegates came from as far away as Spokane (300 miles), Klamath Falls, Oregon (500 miles), and Pocatello, Idaho (850 miles). Miss Margaret Meyers of Portland was elected president.

The Women's Missionary Society Conferences met far off from centers this year. The southern group journeyed to Medford, Ore., at the south end of synod. The northern group met 750 miles to the north, at Vancouver, B. C.

AMONG THE PASTORS: Russell O. Luke of Seattle is moving to Camas, Wash., to serve Zion Church. R. Bertram Reed is leaving Central Church of Seattle to go to Mt. Carmel Church, Minneapolis. Robert L. Henkel came from Indianapolis to develop a mission field in the Willakenzie district, Eugene, Ore. Ernest N. Haugse is returning from the NLC Division of American Missions to develop a mission field in Richland, Wash.

BUILDING PROGRAMS are in progress at Good Shepherd, Salem, Ore.; Good Shepherd, Pocatello, and Redeemer, Boise, Id. Prince of Peace, Seattle, Wash. Several others are scheduled to start this summer.

PENNSYLVANIA

Conference Wants Action On Salaries for Pastors

By HENRY W. SNYDER, JR.

ALLENTOWN — Three thought-provoking resolutions were forwarded to synod from the Allentown Conference convention held April 28 in St. John's Church, Farmersville. Conference delegates strongly urged the Pennsylvania Ministerium "to establish a minimum starting salary of $3,600, plus parsonage, for experienced pastors," effective Jan. 1, 1956.

In a second memorial to synod, the conference adopted almost unanimously a protest against the proposed transfer of the ULCA Brotherhood headquarters from Bethlehem, Pa., to New York City.

A third resolution asked the Ministerium "to direct its officers to set aside the first hour of the ministerial session at the 1956 convention for a review of the year's developments in theological thought and to authorize them to secure a competent theologian to make this presentation."

At a conference session, Pastor I. Wilson Kepner, Baltimore, described a year-round program of evangelism conducted in St. John's Church, Baltimore. He urged Allentown Conference congregations to participate in Lutheran Mission Week in Feb-

OLUNTEER WITH CONVICTIONS

THE DECISION was made at the ULC's 955 Stewardship Conference in Dayton, hio, last March. On the third day of the eeting, a Texas delegate walked over to r. Henry Endress, LLM director, and said: I want to offer my full-time services on a lunteer basis to the Lutheran Laymen's lovement."

The delegate was Dr. H. C. Hoisington, a 4-year-old retired dentist of Corpus Christi. e was attending the Dayton conference as ewardship secretary of the Texas-Louisiana ynod. He had spoken to the gathering on My Convictions about Christian Stew- dship."

His convictions had guided him through 5 years of service as layman in Illinois and exas. "I've always been concerned about ewardship and I've always wanted to get to full-time church work," Dr. Hoisington ys.

But full-time church work seemed out of the question for a long time. Then, two years go, Dr. Hoisington retired on a moderate income after 30 years of practicing dentistry. his spring he made his wish come true and embarked on a full-time career as unpaid sistant director of the Lutheran Laymen's Movement for Stewardship. A few days after s appointment, he was on his way to the first assignment in Kansas. Dr. Hoisington retains s Corpus Christi home as base for stewardship counseling work mostly in Midwest and 'est Coast areas.

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alley Lutheran churches next November.

PLANS for released-time weekday religious ducation in the Easton area have been opped in favor of a "dismissed time" plan nich will soon be submitted to the Easton- orks joint school board. Earlier, Wilson rough had adopted the released-time plan, nich provided that pupils participating in e religious program be released from asses at various periods during the day, nile non-participants remain at school. nder the dismissed-time plan, pupils will released simultaneously, and no school ntrol will be exercised over those who not attend religious instruction in urches.

The Easton Council of Protestant hurches adopted the dismissed-time plan achieve unanimity among local Protestant, tholic, and Jewish groups. Several citizens' groups had voiced strong opposition to a staggered schedule of the released-time proposal.

Rosemont Church, Bethlehem, the Rev. William Ward pastor, dedicated its new $210,000 sanctuary May 8. Rosemont's former pastor, Wilson E. Touhsaent, of Reading, was dedication speaker. The church has the same colonial style as the educational building completed in 1937. A large basement under the church provides an additional auditorium that can be converted into 10 classrooms.

Forks Church, north of Easton, dedicated a $56.000 addition to its church and Sunday school building April 24. The unit provides an auditorium, has social rooms in the basement. St. John's Wendish Church, Bethlehem, has voted to seek bids for construction of a Sunday-school building at an esti-

PA.: ALLENTOWN . . .

mated cost of $175,000. The congregation has $34,000 in its building fund, $63,000 in pledges. Ziegels Church, in the Fogelsville Parish, began an estimated $90,000 construction and improvement program April 26. The congregation plans a two-story addition at the rear of the present church. Friedens Church, Friedensville, has approved construction of a $17,500 parsonage.

The Moorestown parish has called seminarian Earl Zeiner, of Hellertown, to the pastorate of its two churches, Salem, Moorestown, and St. Peter's, Seemsville. Pastor William E. Dennis, Clarks Summit, has accepted a call to Trinity Church, Bangor, where he will succeed Dr. J. F. Stolte. Pastor Samuel C. Jaxheimer has resigned at St. Luke's, Easton, to accept a call to St. Luke's, Reading, largest congregation in the Reading Conference.

St. Olaf Choir, of Northfield, Minn., will sing June 18, in the Moravian College fieldhouse, Bethlehem, under the auspices of the Allentown Conference Women's Committee of the Board of Inner Missions. Shortly after the concert the choir will go on a European tour.

Allentown Conference Brotherhood will hold its convention June 11 in St. John's Church, Nazareth, where the conference brotherhood was organized 25 years ago.

Rural Life Sunday was observed May 15 in three rural parishes south of Easton with an afternoon service in Durham Church, Springtown parish. Also participating were the Riegelsville and Ferndale parishes. Each farm family brought a bit of soil and seed from home to share in the blessing of the fields. The Town and Country Chorus provided special music; soloist was the director's wife, Mrs. Robert Simmons, the former radio star Patti Pickens.

Muhlenberg College Christian Association staged a "Symposium on Lutheranism" at the campus student center May 11, final program in a series on "Contemporary Religions in America." Panel leaders were Pastors Richard G. Hoffert, William C. Berkemeyer, Edward Emmers, College Chaplain David H. Bremer, and Slovak Lutheran Pastor John Daniels.

Ray Ueberroth, Friedensville, was elected president of the Allentown Conference Luther League at the May 7 convention in Friedensville Church. Other officers are Shirley Wimmer, Farmersville; Leonore Kuntz, Northampton; Eileen Seyfried, Bethlehem; Marie Wescoe, Allentown; Dona Rae Lovelace, Northampton; Phyllis Brown, Allentown; and Willard Berger, Bethlehem.

One new society, from St. Andrew's Church, Palmer Township, Easton, organized last December, was received into the Allentown Conference Women's Missionary Society at its convention, April 28, in St. Peter's Church, Riegelsville. Convention speakers were Dr. Earl Rahn, Ministerium Christian education secretary, and Sister Catherine Neuhardt, dean of the Deaconess School at Ruxton, Md.

Allentown Lutheran Nurses' Guild held a rally at Muhlenberg College, May 7, for Lutheran nurses of eastern Pennsylvania and Delaware. Dr. Barbara De Remer, medical missionary in India, spoke on "Christian Service in Medicine."

"Lutheran" correspondent Henry W. Snyder has been named religious news commentator for the Bethlehem Protestant Ministers' Association. He will broadcast a 15-minute program, "Religion In the News," every Friday morning over station WGPA, Bethlehem.

Large Crowd Hears Lectures At Gettysburg Seminary

By ROBERT R. CLARK

GETTYSBURG—Seminary Week at Gettysburg attracted capacity audiences to the lectures of leading American theologians. Dr. Jaroslav Pelikan, Chicago, spoke on "Paul and the Truth in Christ," "Luther and the Goodness of God," and "Bach and the Beauty of Holiness."

Dr. D. Elton Trueblood, chief of religious policy for the U.S. Information Agency, had as his topics "The Minister as Reader" and "The Minister as Writer and Speaker."

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MMA (Continued from page 34)

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(List continued on next page)

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PA.: GETTYSBURG . . .

(*Continued from page 42*)

Dr. Paul W. Hoon, of Union Seminar New York, presented five lectures on effe tive preaching. Dr. Jacob W. Heikkine Gettysburg Seminary professor, discusse "Interpreting the New Testament in th Mid-Twentieth Century." Seminary pres dent, Dr. Harry F. Baughman, spoke c Article VIII of the Augsburg Confession.

More than 250 young people met Ap 24 in Christ Church, Gettysburg, for a Co firmation Rally sponsored by the Confe ence Luther League. The Rev. Robert Clark, Trinity Church, Mechanicsbu spoke.

Conference Luther Leaguers dressed cowboys, cowgirls, and Indians to atte the rodeo planned at Memorial Chur Shippensburg, by the conference execut committee. Peter Pennington, Gettysbu is president of the conference group.

The *Muhlenberg Traveler,* the Uni Lutheran Publication House traveling st stopped at Memorial Church, Shippensbu on April 28 to give county Sunday sch convention delegates meeting there the portunity of seeing the exhibit.

Mrs. R. M. Dunkelberger and M Marion Potts, missionaries home from In and Japan, and Miss Eleanore Bender, c sulting supervisor for casework service the Central Penn Synod, were featu speakers at the spring rally of the West P Conference Women's Missionary Soci Devotional leader was Mrs. Charles Sardeson, Carlisle. Sessions were held Trinity Church, Mechanicsburg. Mrs. Ra R. Gresh, Gettysburg, is president of Conference Society.

MOTHERS' WEEKEND at Gettysburg lege included a Sunday morning servic Christ Chapel on the campus. Dr. Ha A. Dunkelberger, associate professor Bible, preached in the absence of co Chaplain Edwerth E. Korte, who is Philadelphia hospital recovering from a rious illness.

Six congregations of the West Penn ference co-operated with Gettysburg S

in the field work program for junior ents this year. Students were assigned to Paul's and First Churches, Carlisle; Me- ial Church, Shippensburg; Trinity rch, Mechanicsburg; St. James' and ist Churches, Gettysburg. They observed work of the congregation on Sundays, ted in Sunday school, acted as liturgist, preached occasionally under the super- on of the pastor.

A vacation church-school workshop was onducted in St. Paul's Church, Carlisle, on May 11. Planned by the children's work ommittee of the conference, under the eadership of the Rev. Vernon I. Naugle, oysville, the workshop demonstrated the se of ULC vacation church school mate- ials. Leaders, all from the West Penn Con- erence, included: Mrs. J. F. Miller, St. aul's Church, Carlisle, and Pastors Robert . Miller of Newville, Lloyd T. Wilson of Orrstown, and James R. Nace of Rossville.

EDICATION of a dormitory for women on ysburg Seminary campus was held Apr. Formerly a professors' residence, the y decorated building has been named Richard dormitory. Larger facilities needed since an increasing number of enroll at Gettysburg to study for the . degree in religious education now ed by the seminary.

MONG THE CONGREGATIONS: St. Mark's ch, Mechanicsburg, laid the cornerstone $125,000 parish house on April 24 . . . Church, Fairfield, has embarked on a ram of extensive improvements to ch property.

l Recipient Now Is Helper

Spring Clothing Collection

By ERNEST J. HOH

NCASTER—A refugee, who had received eran World Relief aid while living in ropean camp, was among the members scension Church, Lancaster, last month packed 2,700 pounds of garments to to other refugees overseas.

s presence gave the group an increased eness of the significance of the aid project. "A few years ago," the new member of Ascension Church said, "I was on the receiving end of the drive, as a refugee in Germany. I am thankful that now I can help to send clothing to those still in need."

The Rev. Charles C. Schlitzer and family have moved into the recently dedicated new parsonage in Columbia, Pa. St. John's $38,000 parsonage is another addition to the many new dwellings erected or bought for ministers of this area. St. Stephen's, Lancaster, a downtown church, has bought a new home for Pastor Harlan D. Fague and

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PA.: LANCASTER . . .

his family in the Grandview Heights ar

Walter H. Reese, Sr., a member of Chr Church, Lancaster, was re-elected preside of the conference Brotherhood at a rece meeting in St. Paul's, Lititz. Other offic are: Vice presidents, Donald Harringt Joseph Fasnacht; recording secretary, Jam W. Rathkey; corresponding secretary, Fr W. Zuch; treasurer, Charles J. Nestel. Dwight F. Putman, president of the Cent Pennsylvania Synod, was speaker.

Redeemer and St. Matthew's, both of L caster, are getting ready to build additi to their churches. Both need more spa Pastor Herbert G. Hohman of Redeem led in groundbreaking services on May The addition will cost upwards of $120,0 The Rev. Daniel Bergstresser is pastor St. Matthew's Church.

Ninety-seven Lancaster Conference d gates attended the triennial WMS conv tion of the Central Pennsylvania Synod Williamsport . . . The 25th anniversary the pastorate of the Rev. Albert W. Tr peter of St. Mark's Church, Lancaster, celebrated in March . . . The spring r of the conference WMS was held May Zion Church, Manheim. The confere of the Luther League convened at Tri Church, Lancaster, May 21.

SOUTH CAROLINA

Newberry Fund Drive Exceeds $500,000 Goal

By WYNNE C. BOLIEK

COLUMBIA—Three synods had prom they would raise $500,000 for the Newb College Pre-Centennial Building and dowment Fund, but pledges obtained April 1 by only two of the three, S Carolina and Georgia-Alabama, exce the goal already by $13,794. The t Florida, will launch its drive soon an aiming at $75,000. General chairma the successful campaign is Dr. H. C Harman of Lexington who is also chai

alendar of Synod Conventions

Y

5 New Jersey. St. John's, Ocean City
6 Illinois. St. Paul's, Dixon
6 Pa. Ministerium. Buck Hill Falls
6 Maryland. Gettysburg Seminary
6 Northwest. First Church, Billings, Mont.
6 Texas-Louisiana. Dr. Martin Luther Church, Shiner, Texas
6 Wartburg. Immanuel, Lake Geneva, Wis.
1 Caribbean. Zion, Bayamon, Puerto Rico
ne 2. Pittsburgh. Holy Trinity, Greenville

E

3 Central Pennsylvania. Christ Chapel, Gettysburg
) New York and New England. St. John's Church, New York City
) Slovak Zion. Holy Trinity, Newark, N. J.
) Canada. St. Peter's, Ottawa, Ont.
) Icelandic. Gimli Church, Gimli, Manitoba

---

e Board of Trustees of Newberry Col- Work on Newberry's new dormitory men has already started.

ST SERVICE in St. Luke's new church olumbia was held April 3. The brick ure of modified gothic design affords for parish education. Located in a n of textile mills, the church seats 400 is valued at $200,000 but cost only 000 to build and furnish. Volunteer kept costs down, Pastor Henry S. ard reported.

rnerstone for the new parish building John's Church, Charleston, was laid 17. The Rev. Heyward W. Epting is . The building was named after Dr. ge J. Gongaware, St. John's pastor 1913 to 1942, and pastor emeritus his death in 1951. St. John's Sunday l was organized in 1819. The corner- laying ceremony for the parish build- t Mt. Pleasant Church, Saluda, the E. Karl Counts pastor, was held on

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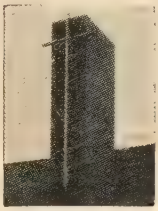

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SOUTH CAROLINA . . .

March 27. Synod President Karl W. Kina preached.

The Rev. Clyde E. Bedenbaugh has a cepted a call to become pastor of Messi Church, North Charleston. Pastor Bede baugh began developing Messiah as boa missionary soon after graduating from sem nary last year.

DECEASED

DR. DONALD F. IRVIN, head of t Christian Education Department at Chica Theological Seminary, Maywood, Ill., di May 14 of a coronary occlusion. He w 50 years old.

Dr. Irvin was born in 1905 at Rochest Pa. He graduated from Thiel Colle Greenville, Pa., in 1927; from Philadelp Theological Seminary in 1932, and co

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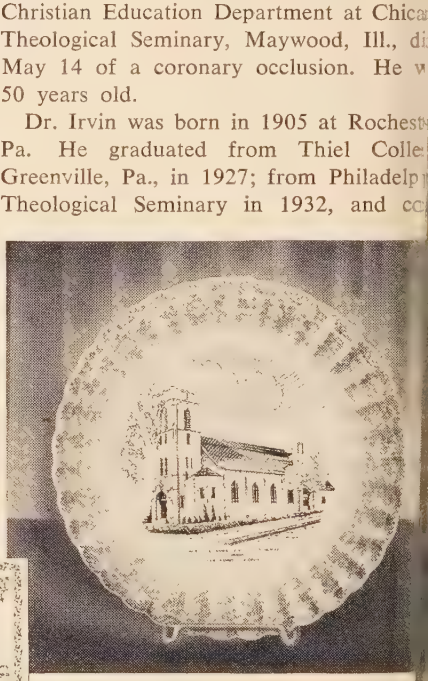

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ted courses at the University of Pennsylnia Graduate School of Education in 49. He was awarded an honorary degree Doctor of Divinity by Thiel College in 52.

While pastor of Our Saviour Church, ddonfield, N. J., from 1932 to 1952, Dr. in was active as author and leader in the d of Christian education, organized the w Jersey Synod's Church School Work- Conference and served as chairman of Southern Conference parish education nmittee. He wrote four quarterly book- for the Christian Growth series, a cate- tical guidebook *Learning the Way,* and a *e of Jesus* for teen-agers.

n 1952 he became professor at the Chi- o Seminary. Since 1951 he has been a mber of the ULC Board of Publication. Dr. Irvin was married to Margaret A. obs, who worked with him on several of books, and who is the author of "Five ke a Family," a serialized feature which ears weekly in THE LUTHERAN.

Among his survivors, beside his wife, are brothers, Dr. Fredric B. Irvin, president Thiel College, and Walter Irvin; a son, hael J. Irvin; two daughters, Mrs. Rich- Radey, Syracuse, N. Y., and Margaret Irvin; and a granddaughter.

The funeral service was held May 17 at cago Seminary.

ELMER E. ZIEBER, instructor in music voice at Philadelphia Seminary, died y 12 at his home after a lengthy illness. astor Zieber was born in Reading, Pa., 1899. He was graduated from Muhlen- g College and Philadelphia Seminary, ordained in 1928 by the New York od. Before joining the seminary faculty 1940, he served parishes in Babylon, Y., and Halifax, Nova Scotia.

astor Zieber is survived by a sister, Mrs. ia M. Boyer of Reading.

uneral service was held in Holy Spirit rch, Reading, May 17 with Dr. H. H. ger, seminary president, and Dr. C. M. per, president of the Ministerium of nsylvania, participating. Interment was Charles Evans Cemetery.

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in conclusion . . . . . .

YOU'RE LIVING THROUGH a revolution, whether you know it or not. It's not a political upheaval, with people simply living on in the same fashion under a different government. This revolution is going to make a big difference in the way you live.

One sign of change is the reversed trend of commerce and industry. Flight from the city is building up new industrial communities in unexpected places. Factories are leaving crowded urban areas to occupy low-slung buildings in what was recently suburban or rural countryside. Only last week, for instance, Curtiss-Wright announced plans for building a jet-airplane factory in a sparsely settled area of north central Pennsylvania, far from any large community. As a result, some small town like Clearfield or Philipsburg may soon find itself amidst a boom.

Commercial offices are also moving out of cities. Railroads serving New York City now run morning commuter trains not only into the city, but out of it, since several large companies have transferred their operations to the suburbs. Employees who live in the city travel out into the country to go to work!

ANOTHER PHASE of this amazing change is the coming application of atomic energy to peaceful pursuits. This summer an international Atoms-for-Peace Conference will be held in Geneva. In our own land we have already developed a method to run ships on atomic power. Now utility companies are proceeding with plans to erect plants at which nuclear power will be used to provide cheap electricity. If predictions come true, houses will be heated inexpensively without use of coal or oil.

Changes in our time differ chiefly from those of the past in the speed with whic they take place. There's been mo change in the living habits of peop during the past fifty years than there w in the whole history of the western wor before 1900. Can you even imagine world without automobiles, airplan telephones, radios, oil burners, typ writers and the like? But because thin are moving at a faster clip, the ne twenty years may see the same amou of change.

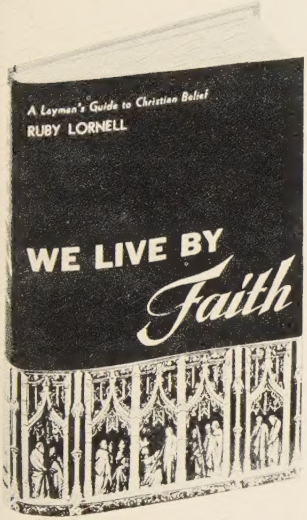
ALL THIS AFFECTS the church and program in many ways. It makes nec sary a program more flexible than e before. As communities change, th churches must serve a new constituen or go out of business. When people mo the church must go with them. W new developments change the way life, the church's program must ad itself to the new situations.

Mostly we're pretty complacent, s that we can catch up with the wo whenever we want to. The speed w which today's world moves takes a that assurance. We sometimes say t the church should be the conscience the nations, the pilot who directs the s of state into the right channels. If pilot is rowing madly, trying to catch with the ship, he's not of much use.

There's still hope that the chur program of missions and social jus can steer this speeding world. It n not bring about Utopia in the con age of atomic power, but at least it influence the course of mankind tow that which is true and good and bea ful. There never has been a time held both such dire possibilities of d and such bright possibilities of hope.

—ALBERT P. STAUDERMA

An explanation of Christian beliefs for lay people by a frequent contributor to The LUTHERAN



WE LIVE BY *FAITH*

by Ruby Lornell

The author of many of the *Know Your Bible* articles that have appeared in The LUTHERAN, takes a look at the Christian faith and explains it in terms of the basic questions that men and women ask themselves.

Many Christians are afraid to admit that they live by faith because faith is something that they cannot prove. "But," says the author, "we all live or die on assumptions that lie outside the realm of proof."

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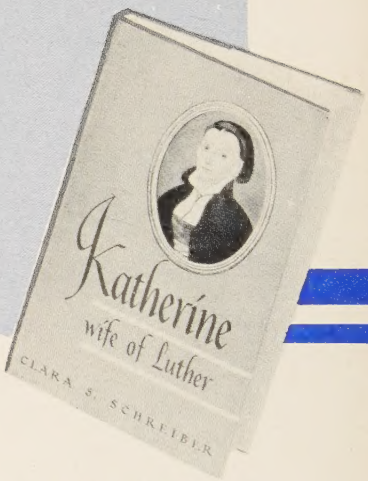

by Clara S. Schreiber

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